

BAHAISM AND CHRISTIANITY

have sprung from Brahma's head and body, and they called themselves the "twice-born." A lower caste, the Sudras came from his feet. These were the working people, who were considered to be fit only to serve the higher castes in menial capacities, and worthy only of the scorn of the self-righteous Brahman, who ^{himself} taught all below ~~BBB~~ in the scale of being to look upon him as a god. All who belonged to other races than the Aryan ^{Pariahs} were ~~BBB~~, outcastes. These were divided up into many classes and degrees, and every caste had its special privileges, or special duties, which were forbidden to the caste below. Those of the lowest castes were scarcely permitted the right to live.

At first these distinctions of caste were not very rigid, and many were admitted to the higher castes from the lower, but the ~~di-~~visive tendencies grew gradually stronger till they became fixed and unalterable. I have spoken of these things in the past tense, but all that I ^{say} ~~have said~~ of Hinduism is descriptive of that religion as it exists today.

Five hundred years before the coming of Christ a son was born to a petty raja, or king of one of the countries of Hindustan. The child was named Gautama, or Sakyamuni. He grew to manhood, married, and a son was born to him, but he was not contented with his lot. The people were oppressed, they were poverty stricken, ^{ignorant} degraded, suffering, and no man cared for them, the priests of the multitudinous gods least of all. And though the people were zealous in the service of the gods, bestowing upon them and their priests, the Brahmans, a large proportion of their hardly earned living, Gautama could see no good that came to them from the gods. They were taught that Brahma included all things, even things as low and despicable as the ~~the~~ common people, but that they had become separated from Brahma by ignorance

and false belief, that they could only attain to salvation through knowledge, by which they could divest themselves of the false belief that they had any individual existence, and that when they succeeded in accomplishing this, when they could see themselves, not as self, but as Brahma, they became Brahma, they became absorbed in his essence, and were delivered from the suffering necessarily attending all human existence. ~~BBBBBBBBBBBBBBBB~~

But fate had laid it upon them that they must pass through an interminable series of deaths and rebirths, each rebirth being necessary to carry to ~~completion~~ their fruition the deeds done in the former existence. Knowledge could shorten the number of these re-incarnations, ascetic practices could shorten them to some extent, but the knowledge of Brahma, and of the identity of the individual with him, in this alone did salvation consist. No moral quality, good or bad, had anything to do with the result, for the result terminated in Brahma, who transcended all such human and finite conceptions as the distinctions between good ^{and} ~~or~~ evil. To know ones self as Brahma was to rise into that exalted sphere of the infinite where all distinctions of every kind disappeared.

Gautama's soul was distressed at the evident inability of the gods of the prevalent religion to meet the needs of a suffering world, and he meditated long and deeply on the subject. One morning he arose early and, leaving his beloved wife and son sleeping, he went forth as a pilgrim and a mendicant to seek in seclusion and prolonged meditation some clue to the riddle of existence. He attached himself to one teacher after another, undergoing penances and self torture, then retired for six years to a jungle in a distant range of mountains.

BAHAISM AND CHRISTIANITY.

range of mountains. At length he found in meditation the key to all his doubts and questionings, and he went forth from his retreat, now become the Buddha, the Enlightened One. The way of salvation thus found Buddha summed up in a creed which he called the Four Great Truths. These are—1, That misery always accompanies existence; 2, That all modes of existence (of man or animals, in earth and heaven) result from passion or desire; 3, That there is no escape from existence except by destruction of desire; 4, That this may be accomplished by following the fourfold way to Nirvana. Buddha preached a gospel of good will and kindness of heart, a gospel of freedom from evil desires, from ignorance, and doubt. Surely these things are true, and ^{this is a gospel in which} ~~BBBBBB~~ Christianity and Buddhism are in perfect accord. But Christianity does not accept any of the postulates ^{not any of the} ~~or implicates~~ of the Four Great Truths, ^{not truths at all, but falsehoods,} believing them all to be ~~BBBBB~~, and that the failure of Buddhism ^{during twenty five centuries} to promote the material or spiritual well being of the peoples who accepted its teachings is not due primarily, ^{as taught in the sacred books of the Bahais} to the corruptions that have crept into the faith from outside, but to the failure of the Buddha himself to discover in the operations of his mental powers the way of salvation which he sought.

Buddha's kindly heart was oppressed by the indifference both of the gods and of the priestly class to the sufferings of the people, and in an early stage of his studies in the philosophy of existence he concluded that there was no God to whom man owed allegiance, or to whom he could look for help, and that therefore the whole system of priestcraft, together with that of caste, of which the priesthood was the strongest bulwark, was an evil and an offence. ^{The hope}

BAHAISM AND CHRISTIANITY.

of salvation which Buddha had to offer to his disciples lay only in extinction, the only God he had to reveal to them, that they might learn of him, ~~BB~~ conform their wills to him, learn to love him, ~~learn to love him~~, and, by his grace to become like him, was nirvana, ~~BBBBBBBBBB~~ nothingness. To Buddha the only hope of the world consisted in getting out of it, the only hope in life lay in getting rid of it. The Hindu, believing his soul to be an emanation of the Universal Soul, could not expect to terminate his existence in the grave, willing or unwilling he was condemned to at least a lakh, one hundred thousand re-incarnations, before he could hope to be delivered from the maya, the illusion of self, of individual existence, and be absorbed in the essence, Brahma. But Buddha, denying the existence of God, denied also the existence of any human soul to be reunited with him. And yet Buddha taught the doctrine of reincarnation as strenuously as it was taught in Brahmanism. The inconsistency is explained in the Buddhist doctrine of Karma, a doctrine which Buddha took over from Brahmanism and developed ~~BB~~ further. Karma, as conceived by Buddha, is the aggregate of merits and demerits in a human life, which, as fate has ordained it through the law of cause and effect, ~~must~~ ~~not~~ bear their necessary fruits in another life. It is a transference to the new life not of the soul itself, but of the results of the soul's activities. The soul suffers death and disintegration just as the body does, save in its karma, which serves to link together the souls of each successive rebirth, making of existence a continuous, endless chain of individual links. Karma is the seed of existence, and the only way to get rid of ~~existence~~ is to get rid of karma. This Buddha sought to accomplish for himself, and this way he taught

Buddha's Fourfold Path was a path of knowledge, not of faith; ~~it was not a call addressed to the intellect, not to the heart~~ primarily it was a call addressed, to the intellect, not to the heart. It was further divided into an eightfold classification, viz. right views, right thoughts, right speech, right actions, right living, right exertion, right recollection, and right meditation. The word "right" is not considered here with reference to conformity to the will of a righteous God, for Buddha had no place for God in his system, but with reference to its efficacy in getting rid of existence. But Buddha's disciples interpreted Buddhas philosophy in the terms of Buddha's personal character and conduct, and Buddhism became, as compared with Brahmanism, a humane and compassionate religion, having at heart the alleviation of suffering.

BAHAISM AND CHRISTIANITY.

To this fact, doubtless, rather than to its doctrine it was spread out concerning God, that Buddhism spread so rapidly through India, China, Burmah, Ceylon, Japan, &c. But it did not long remain a religion without a God. The Brahmanism which it had to so large an extent supplanted in India, was too "liberal," too accommodating to man's infirmities to hold aloof and allow its rival to grow greater at its expense. It offered the right hand of fellowship to the new faith by making a god of Buddha himself, and setting up his images everywhere for the people to worship. The followers of Buddha were already worshipping the relics of their master, already had they made of him a god, to take the place of the God he had dethroned, and were worshipping as a god the images of him they had prepared, Buddha's worthy effort to suppress caste had failed; there was not much left to distinguish between the two faiths, and it ended in the old religion taking back the new one into its own bosom, and in India, the home of the new faith, Buddhism practically ceased to exist. For Brahmanism now became a persecuting power, and those who would not submit to its blandishments were compelled to submit to the sword. But in the other lands mentioned Buddhism continues to flourish. Everywhere, however the images of Buddha are worshipped by his followers as a god, and in many of the countries where his religion prevails, other deities are associated with him as objects of worship. In no land has Buddhism succeeded in raising the people to a higher civilization than they enjoyed under Brahmanism.

The corruption of Buddhism by which reason accounts for its low ethical condition and its decline & monasticism & Buddhism are original provisions of Buddha's denial of any soul in earth or heaven

BAHAISM AND CHRISTIANITY.

From the same busy hive of humanity in the highlands of Balkh and Samarcand other Aryan races, sons of Japheth, went forth from one side into Persia, from another into Europe. One of these families settled in Greece. History gives no record of these migrations, but the languages spoken by the various peoples of Europe and America, of Persia, and of India show that they were all derived from a common source, the ancient Sanscrit. The Greeks were nature worshippers, or at least became so soon after making their new home in the west; later on they developed a very elaborate pantheistic philosophy through which they sought to explain the universe, its origin, and its destiny. The Greeks became the teachers of all the Western world in every department of ^{secular} ~~human~~ knowledge, and this high station they held, through the literature they produced, for more than two thousand years. But their own early teachers of religion were their poets, ~~Homer, Hesiod, and Pindar~~. whose mythological tales were the reflection of their beliefs concerning the gods they worshipped. To their conceptions the gods were glorified men, animated by all of humanity's passions, but restrained by none of humanity's responsibilities. The philosophers tried to correct the grossest of these beliefs of the people, and Zeno, who founded the school of the Stoics, devised a system of interpretation by means of which the lascivious stories of the gods told by Homer and Hesiod were transformed into instructive moral precepts.

The example thus set found many imitators. The schools of the Rabbis in Palestine and in Babylon had been long accustomed to the use of allegorical interpretations of the Old Testament at the time that Philo, who lived at Alexandria when Christ was carrying on his earthly ministry at Jerusalem, employed

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BAHAISM AND CHRISTIANITY.

this method in the endeavor to reconcile the Old Testament history of the Jews with the teachings of Greek pantheistic philosophy.

Christianity boldly met and successfully overthrew the religions of Greece and Rome, together with the false deductions of the philosophies of those ^{nations} powers. There was much that was true in the speculations of Socrates, Plato, Aristotle, and the great minds who were contemporary with them, or who succeeded them, and this was incorporated in Christian thought, for the early fathers of the Church were likewise mighty men, learned in all the wisdom of the Greeks. But Christianity had to wage a constant warfare, for many centuries to prevent the Church from being swallowed up in the vast encompassing sea of pantheistic speculation and polytheistic practice arrayed against it on every side. It was not as an avowed enemy, that pantheism was most to be feared, for Rome employed ^{in vain} all the resources of her vast powers for centuries in the attempt to crush out by persecution the Church of Christ. It was when ^{the old religions came} ~~BBBBBB~~ in the guise of friendship, seeking alliances and mutual adjustments of their relations, that Christianity was most in danger from them.

The earliest of these was the religion of the Gnostics, the Knowers (arif) of the mysteries of the universal religion. The Gnostics sought to construct a new religion by fusing into one Judaism, Zoroastrianism, Christianity, and all the pagan cults, ~~and pantheistic~~ together with a pantheistic philosophy of the Deity. By means of Philo's system of allegorical interpretation the Bible, the Avesta, and the

BAHAISM AND CHRISTIANITY.

oracles of the gods of the heathen were ^{easily} made to harmonize. These teachings met with great success at first, and for several hundred years Gnosticism was a thorn in the side of the Church of Christ, and an active rival for ~~the~~ supremacy over the hearts of men. Christianity was itself a new religion, and the mass of its converts were inexperienced in questions of doctrines and creeds, the arguments of the Gnostic propagandists were plausible, reinforced as they were by their system of interpretation of the Bible. The Gnostic doctrines seemed to many of the Christian converts quite likely to be true, and the new faith increased its numbers and spread rapidly on every side.

Simon Magus, mentioned in Acts 8:13, is credited with being the founder of Gnosticism. He taught that Christ was the Redeemer of the world, but that he was inferior in rank and power to himself. He himself was, he taught, the Supreme God, the Lord of all things in heaven and earth. Two great schools of Gnosticism arose, of which the one at Antioch was founded by Menander, the pupil of Simon. The Alexandrian School was more important still, and produced the noted Gnostic leaders, Cerinthus (said to have been personally denounced by St. John), Basilides, and Valentinus. According to the Gnostic doctrines God was wholly inconceivable; he was the Unnamable, the Unfathomable Abyss. From Him sprang by emanation a series of spiritual powers called Aeons. Christ was one of the higher Aeons, Simon and Menander, in the Syrian Gnosis, were higher still. Darkness was an evil principle, antagonistic to the Unnamable, but it was wholly inert until quickened by the Aeons of light in their descent by emanation into the regions of darkness.

BAHAISM AND CHRISTIANITY.

By the close of the third century after Christ the Gnostic doctrines had spent their force, and Gnosticism was no longer formidable as an obstacle in the path of Christianity. But in its place had arisen two other religious systems of a similar character, both destined to become dangerous rivals of the now dominant faith. These were New Platonism and Manichaeism. The philosophy of the Neoplatonists, as developed by Plotinus, was one of revelation, of divine communications, but these, Plotinus claimed, were received by him both by the medium of direct ecstatic possession, and by that of the religious traditions and rites of all nations. While seeking to accommodate their doctrines to Christians by allegorical interpretations, as did the Gnostics, the Neoplatonists were yet bitterly opposed to the Christian doctrine of the incarnation. That God could come down from his ineffable dwelling place and become contaminated by the touch of matter was an impossible conception to the Neoplatonist. But man could, by ascetic practices and meditation, by entire withdrawal of the soul from selfhood, divest himself of his human nature and enter into ecstatic communication with God,--he could for a brief period become God. The Encyclopaedia Britannica contains an article on the various developments of Neoplatonism from which I make several extracts:

BAHAISM AND CHRISTIANITY.

IV.

ECLECTIC RELIGIONS.

the Ismailis, the Sufis, &c., though between the Bahais and the Sufis there are many points of antagonism. The Encyclopaedia Britannica says of Neoplatonism:

"The ancient religions of the East had a peculiar interest for the Neoplatonist. In the interpretation of myths Neoplatonism followed the allegorical method, as practiced especially by the Stoics; but the importance it attached to the spiritualized myths was unknown to the Stoics. The latter interpreted the myths and were done with them; the later Neoplatonists treated them as the proper material and the secure foundation of philosophy. Neoplatonism claimed to be not merely the absolute philosophy, the keystone of all previous systems, but also the absolute religion, reinvigorating and transforming all previous religions. It contemplated a restoration of all the religions of antiquity, by allowing each to retain its traditional forms, and at the same time making each a vehicle for the religious attitude and the religious truth embraced in Neoplatonism; while every form of ritual was to become a stepping-stone to a high morality worthy of mankind. In short, Neoplatonism seizes on the aspiration of the human soul after a higher life, and treats this psychological fact as the key to the interpretation of the universe. Hence the existing religions, after being refined and spiritualized, were made the basis of philosophy."—Enc. Brit. Vol. xvii, p. 335.

Neoplatonism teaches that the primeval Being is One, the only real existence. It is called the Good, because all things come from it and ought to flow back into it, but it has no moral attributes, nor any attributes whatever in itself, because these would imply limitation; it is being without magnitude, without life, without thought. It is really without existence, for it is conceived of as "above existence," above goodness, &c. The system of Neoplatonism as contained in the Enneads of Plotinus includes the Essence, the Universal ~~SSSS~~ Mind, and the Universal Soul, and the phenomenal, or visible world. The Essence continually gives off emanations which give rise to the universe of Mind, and through this to the universe of Soul, and the Soul generates the world of existence. All things, so far as they have being, are divine, but with a difference.

"Derived existence, however, is not like the original Being itself, but is subject to a law of diminishing completeness. It is indeed an image and reflexion of the first Being; but the further the ~~isssssssssssssssssssssss~~ ~~ssssssssss~~ line of successive projections is prolonged the smaller is its ~~ssss~~ ~~ssss~~ the true existence. The totality of being may thus be conceived as a series of concentric circles, fading away towards the verge of non-existence, the force of the original Being in the outermost circle being

IV.
ECLECTIC RELIGIONS.

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16
BAHAISM AND CHRISTIANITY

IV.
ECLECTIC RELIGIONS.

a vanishing quantity. Each lower stage of being is united with the "One" by all the higher stages, and receives its share of reality only by transmission through them. All derived existence, however, has a drift towards, a longing for, the higher, and bends toward it so far as its nature will permit." l.c. p. 336.

Matter is really No Thing, yet it is the cause of divisibility and sensible existence. Nothing becomes a cause. Soul becomes differentiated into forces, and these unite with matter and form bodies. The universal soul becomes individuated in the bodies of men, constituting the personal soul. When the body dies the soul returns and is absorbed in the universal Soul from which it was derived. In parting with its body the individual soul loses also its personality, for the universal soul is impersonal.

The human souls which have descended into human bodies are those which have allowed themselves to be ensnared by sensuality, they now seek to become independent, and assume a false existence. They are ensnared in the false belief that they are independent beings, that is, that they have really an individual identity, and it is necessary for them to be disabused of this false belief and return to God. This man may do, for he has some degree of freedom left. The return path is along the same road by which the soul descended. It must first return to itself, must free itself from self, the self that it has acquired in its relation with matter, so that it may recognize its oneness with the universal Soul and with the "One." This is effected by practice of the purifying virtues, of which asceticism ~~SSSS~~ and meditation are the ~~SSSSSS~~ most efficacious.

"The last stage is reached when, in the highest tension and concentration, beholding in silence and utter forgetfulness of all things, it is able as it were to lose itself. Then it may see God, the fountain of life, the source of being, the origin of all good, the root of the soul. In that moment it enjoys the highest indescribable bliss; it is as it were swallowed up of divinity, bathed in the light of eternity." l.c.

There is no other way or hope of salvation than this; man must find his way back to God, for, according to the Platonist, God could not possibly "come down" to make his tabernacle with man. God is too pure and too exalted to be contaminated by contact with humanity.

Passing from Platonism

BAHAISM AND CHRISTIANITY.

The Neoplatonist's conception of God was essentially pantheistic.

Though man is an emanation from the Essence, an integral part of his being he has become separated from God by such an infinite degree that only by the annihilation of self can man find him. The Brahman, when he has attained to knowledge, when he has penetrated to the core of things and found that his consciousness of selfhood is false, when he sees himself to be Brahma--he is Brahma, he is God. God does not come down to become a part of the illusion of existence to save man, man must save himself if he attains salvation. The God of the Neoplatonist was the God of the Brahman, a God afar off. But what the Brahman could only accomplish through countless transmigrations the Neoplatonist could do momentarily, as does the Sufi after him, by ecstasy. By asceticism, and penance, and meditation he succeeds for a time in overcoming the illusion of existence and becoming one with God, only he is unable to maintain that state of blessedness. So the Neoplatonist believed. And as all religions were but different manifestations of the one Divine essence they were all true, and all their apparent contradictions could be reconciled by considering them as symbols requiring only a correct interpretation. Neoplatonism arose in the third century after Christ, it spread rapidly and flourished wherever Christianity was found. But the new ^{faith} religion reached its limit of growth and began to decay, and after three hundred years it had ceased to exist as a religion, though much of its influence was manifest in the thought of western Asia for a much longer period.

9
MANAISM AND CHRISTIANITY.

IV.
ECLECTIC RELIGIONS.

Your own city of Hamadan was responsible for the third of the three great religions that contested the field with Christianity in the early years of its history, for Manes, ^{or Mani,} the founder of Manicheism, is said to have been a citizen of Ecbatana, the ancient name of Hamadan, as known to the Greeks. According to Biruni and the Fihrist, the Mohammedan authorities on the subject, Mani was born in the year 215 A.D., his father, Putak, bringing up his son in the religious teachings of the Moghtasileh, a Babylonian cult allied to that of the ^{Sabaeans} ~~Mandaeans~~. Mani constructed a religious system the basis of which was the old Babylonian nature worship (animism), from whence also Gnosticism derived many of its doctrines, and to these he added elements from Parseeism and from Christianity. Mani proclaimed himself ~~as~~ the promised Paraclete, the Holy Spirit. His ideas about Christianity appear to have been obtained through the Gnostic sects rather than direct. He acknowledged Jesus as the Christ, but rejected his teachings. His Jesus ^{an} was ~~entirely~~ ideal person, the historic Jesus he assigned to

the kingdom of darkness. Like the Gnostics and the New Platonists it made much use of allegorical interpretation in harmonizing its doctrines with those of Manicheism spread very rapidly throughout western Asia and in other religions.

Europe and Africa, and it continued to assert itself in the east after the Mohammedan conquest, though bitterly persecuted at times both by Moslem and Christian rulers, as it had been in the person of its founder, by the Sassanians, by whom he was put to death.

Manichaeism undertook to make over the idol worship of the old ^{Babylonian} ~~Anatolian~~ nature worship, and to transform its heathen rites into a spiritual worship. It offered to the world an ethical system of a high order, and a ^{mighty} ~~divine~~ being in the person of its founder. It showed great adaptability to different classes and conditions, and many were drawn away by it from the Christian Church. Augustine, the greatest the-

ologian the church has yet produced, was for nine years prior to his conversion a Manichean. It produced an extensive literature, and its influence was felt both in Christendom and in Mohammedan lands for a thousand years from the date of its origin. All these religions have been

But "Our little system has been the only one that has survived. They have their day and come to an end. The whole system is discarded and is forgotten by the world and is forgotten by the Church which each of them threatened is a word."

18 17
BAHAISM AND CHRISTIANITY.

BNN.

Isma'ilism furnishes the next example of a religion whose founder sought to incorporate in it all religions and to reconcile them by means of allegorical interpretations of their sacred books.

The main authority for what I shall have to say about Isma'ilism is E.C. Browne, of Cam-

bridge, Eng., who has written at length about this heretical Moslem sect in his most recent book, "A Literary History of Persia."

The system of heretical beliefs comprised under the general name of Isma'ilism had its origin in the "Mission" (dawa) of the Abbasids, "which" says this author, "working silently but surely on the abundant elements of disaffection which already existed, undermined the Umayyad power, and within thirty years overthrew the tottering edifice of their dynasty. The agents of this propaganda (du'at)-able, self-devoted men, who, though avoiding any premature outbreak, were at any moment ready to sacrifice their lives for the cause, worked especially on the ferment of discontent which leavened the Persian province of Khurasan. . . . On the support of the oppressed and slighted Persians especially the propagandists could reckon, for these were a wise and capable people with a great past, reduced to misery and treated with contempt by a merely martial race, inferior to them in almost every respect save personal valor and love of independence. T There was, however, another party whose support was needed for the success of the Abbasid cause, namely the (Arab) Shiites."

The Shi'ahs had already become divided, on the death of the Imam Hosein, into two parties, one of which supported his younger half-brother, Mohammed ibnu'l-Hanafiyya, and the other his son Ali, known as Zaimu'l-Abidin. The former party were called Hashimiyya, from Hashim, son of Mohammed, who is supposed to have been the originator of the dogma of the Imamate, namely that the Imamate was a divine spiritual principle, always existent in the world, and passing on from one

19 June 20
18
BAHAISM AND CHRISTIANITY.

IV.
ECLECTIC RELIGIONS.

Imam to his successor, so that the faithful could never be without the presence of a divine, infallible, and personal leader. *in the flesh*

The other party of the Shiah were called Imamiyya, because they held that the Imams must be descended both from Ali and Fatima.

Both these branches of the Shiah were engaged with the Abbasids

in their successful effort to overthrow the rule of the Umayyads.

with the exception of the doctrine of the Imamate which was distinct & influential Islam is profoundly for a Messianic view
Van Vloten attributes this success mainly to three causes, namely:

(1) The inveterate hatred of the subject Persians toward their foreign oppressors. (2) The Shiah movement. (3) The expectation of a Messiah, or deliverer. Certain it is that it was the Persians, BEn-

BBBBBDBBBBBBBBBBBBBB, and to the genius of their leader, Abu Muslim

that the triumph of the Abbasids was chiefly due, though the latter

monopolized most of its rewards. Merwan II, the last of the the DDBBBBBB

Caliphs of Damascus, was dethroned, and Abul Abbas set up in his

place. *as the first of the Caliphs of Baghdad*

Thus early, in the year 125 A.H., did the Messianic hope become a potent influence in the destinies of Islam. But how different was its conception in the house of its adoption from the hope of the prophets of Israel and of the Church of Christ, sustained through

twenty five centuries of previous history. David had been a *warrior*

Campaign well conducted ~~man of~~

~~war~~, and though the ~~arms~~ which were necessary to preserve the life

of the Chosen People from the enemies which oppressed them, and as the Lord told him that

such were approved by Jehovah, yet, the fact that he was a man of

war and had shed blood had disqualified him from building the

temple, on which he had set his heart. That great office must

be left to another; for the Temple and its service was to be a

symbol of Him who was promised, the seed of Abraham, the Prince

of Peace. He should not strive nor cry, in whose day violence

should no more be heard in the land, nor wasting or destruction

ECLECTIC RELIGIONS.

within its borders. A man of war, even though he were a prophet, could not fittingly ^{symbolize} symbolize the Messiah in building to him an earthly Temple. But Abu Muslim became the center of the Messianic hopes of the Persians who were longing to throw off the yoke of the Arabs, and Abu Muslim inspired in his followers a devotion so great that it is said ^{even} ~~then~~ the Magian dehgans, or landed proprietors, forsook their old religion and became Moslems for his sake. After his death The "Ghulat," or ultra Shiah sects, of which there were many then in Persia, would not believe ~~that he was dead,~~ that he was dead, and they awaited his return to fill the earth with justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~ and ~~they~~ they ~~awaited~~ awaited ~~his~~ his ~~return~~ return ~~to~~ to ~~fill~~ fill ~~the~~ the ~~earth~~ earth ~~with~~ with ~~justice,~~ justice, ~~and~~

Now Abu Muslim was not only a ~~man of war, and~~ a shedder of blood, he is represented to have reveled in bloodshed and riot. Al-Yaqubi says that on his own admission he had caused 100,000 persons to be put to death, besides those slain in battle, while others estimate the number as high as 600,000. His master, the newly installed Caliph, Abu'l Abbas, *who was also hailed by some as a Messiah* had a like bloodthirsty disposition, so much so that he became known by the name of "es-Seffah", the shedder of blood. And this was the most distinguishing characteristic of the long line of Ismailite messiahs that came after Abu Muslim, as we shall see further on.

The year 260, A.H. (A.D. 873) is noted as being the year of the division of the Shiah into two sects, the "Sect of the Seven," and the "Sect of the Twelve," and also the year of the "Occultation," or disappearance of the Twelfth Imam of the "Sect of the Twelve." Both these sects were branches of the Imamiyya, and both accepted the dogma of the "Imamat. Browne relates the story of the schism as follows:

"As far as the sixth Imam, Ja'far as-Sadiq, the great-grandson of al-Husayn, who died in A.H. 148 (A.D. 765), the Sects of the Seven and of the Twelve agree concerning the succession of their pontiffs, but here the agreement ceases. Ja'far originally nominated as his successor his eldest son Ismail, but afterwards, being displeased with him (because, as some assert, he was detected indulging himself with wine), he revoked this nomination and designated another of his sons, Musa al-Kazim (the seventh Imam of the Sect of the Twelve) as the next Imam. Ismail, as is generally asserted, died during his father's lifetime; and, that no doubt might exist on this point, his body was publicly shown. But some of the Shi'a refused to withdraw their allegiance from him, alleging that the nomination could not be revoked, and that even if he did drink wine this was done deliberately and with a high purpose, to show that the "wine" forbidden by the Prophet's teaching was to be understood in an allegorical sense as spiritual pride, or the like--a view containing the germ of that extensive system of ta'wil, or allegorical interpretation, which was afterwards so greatly developed by the Sect of the Seven. Nor did Ismail's death put an end to the sect which took its name from him, though differences arose among them; some asserting that he was not really dead, or that he would return; others, that since he died during his father's lifetime he never actually became Imam, but that the nomination was made in order that the Imamate might be transmitted through him to his son Muhammad, whom, consequently, they regarded as the Seventh, Last, and Perfect Imam; while others apparently regarded Ismail and his son Muhammad as identical, the latter being a return or reincarnation of the former." Literary History of Persia, p. 393.

With Mohammed, son of Ismail, according to the Ismailis, the line of visible Imams ends, while the line recognized by the orthodox Shiahs continues through Jaafar as-Sadiq's son Musa Kazim to Mohammed el-Mehdi, son of Hassan Askari, who was the twelfth and last visible Imam of the "Sect of the Twelve." The Shiahs hold that he did not die, but that he disappeared in an underground passage in Surraman Rha in the year 260, A.H. that he still lives, surrounded by a chosen band of his followers, in one of those mysterious cities Jabulka and Jabulsa; and that when the fulness of time is come, when the earth is filled with injustice and the faithful are plunged in despair he will come forth heralded by

Ch. V.

23 / 7
58

GOD MANIFEST IN THE FLESH.-A.

~~Jesus Christ~~, overthrow the infidels, establish universal peace and justice, and inaugurate a millennium of blessedness. During the whole period of his Imam^{at}, i.e. from the year A.H. ²⁶⁰ till the present day, the Imam Mahdi has been invisible and inaccessible to the mass of his followers, and this is what is signified by the term "Occultation" (ghaibat). After assuming the functions of Imam and presiding at the burial of his father and predecessor, the Imam Hasan Askari, he disappeared from the sight of all save a chosen few, who, one after another, continued to act as channels of communication between him and his followers. These persons were known as "Gates" (ahwab). The first of them was Abu Umar Othman ibn Said Umari; the second Abu Jafar Moham^{med} ibn Othman, son of the above, the third Hosein ibn Ruh Naw-bakhti; the fourth Abul Hasan Ali Ibn Moham^{med} Simari. Of these "Gates" the first was appointed by the Imam Hasan Askari, the others by the then-acting "Gate" with the sanction and approval of the Imam Mahdi. This period- extending over sixty-nine years- during which the Imam was still accessible by means of the "Gates" is known as the "Lesser" or "Minor Occultation" (ghaibat-i-Sughra). This was succeeded by the "Greater" or "Major Occultation" (ghaibat-i-Kubra). When Abul Hasan Ali, the last of the "Gates", drew near his latter end, he was urged by the faithful (who contemplated with despair the prospect of complete severance from the Imam) to nominate a successor. This, however, he refused to do, saying, God hath a purpose which

The Occulted Imam

The four Gates

BAHAISM AND CHRISTIANITY.

He will accomplish.' So on his death all communication between the Imam and his church ceased, and the 'Major Occultation began and shall continue until the Return of the Imam takes place in the fulness of time. Besides these two occultations mentioned in the text, another, called "The Least Occultation" (Ghaibat-i-Isfar), is recognized by Shiah theologians. This last, however, refers to the future, and indicates a period extending from noon on Friday to the morning of Saturday, the 10th of Moharrem, during which the Imam will temporarily disappear after his return." Browne, The Episode of the Bab, pp 296f.

In this doctrine of the Concealed Imam, whose return is awaited so longingly by the various sects of the Shiah, we find another Christian doctrine adopted by Islam, namely, that of the risen and ascended Christ, who said to his disciples, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." That the doctrine has gained nothing in the transition, but that it has on the contrary, lost immeasurably in significance and hope for the human race it will be my endeavor to show further on. Yet it is the echo of a great and blessed hope, most precious to the heart of the Christian, and as such he must feel the deepest interest ^{in those who} ~~who~~ hear it so faintly and far off.

BAHAISM AND CHRISTIANITY.

A hundred years after the death of Mohammed, son of Ismail, and coinciding with the Occultation of the Twelfth Imam Abdullah bin Maymun^{el} Kaddah, of Ahwaz, one of the Sect of the ~~Seven~~ *Seven* ~~Imams~~, developed a religious system which was intended to unite all Islam, Christianity, Judaism, and all other faiths in one. Abdullah did not originate, he only formulated in a more connected system doctrines already extensively prevalent in the wide spread territories of Islam. The principal heretical doctrines of the ultra Shiahs, ^{doctrine said by Browne to be ancient and almost endemic} according to Shahrastani, are four: anthropomorphism, the ascription of human attributes and feelings to God; assuming God to exist in a human form (tashbih); change of divine purpose (bada); return of the Imam (rijat); and transmigration, ~~BBBBBBBBBBBBBBBB~~ (tanassukh). With these potent instruments, aided by the employment of a system of allegorical interpretation many claimants to divine honor and authority arose *The doctrine of the Imamate has so important an influence on the religious thought of the political system of Islam for more than* and each of them found a large following.

According to Browns the chief thing which the doctrines of Abdullah derived from Ismail, the seventh Imam, was its name, Ismaili; but it bore several other names, such as Sabi ('The Sect of the Seven'); Batini ('The Esoteric Sect') Talimi (Doctrinaire') "because, according to its tenets the true 'teaching' or 'doctrine' (taalim) could only be obtained from the Imam of the time; Fatimi (owing allegiance to the descendants of Fatima); Kirmati, or Carmathian, after the dai Hamdan Karmat. By their foes, especially in Persia, they were very commonly called Malahida and later, after the new propaganda of Hasan-as-Sabah, Hashishi ('hashish eaters'). *Ismailism played so important a role in the political system of Islam for more than a thousand years and it had so profoundly influenced the religious thought of Western Asia for a thousand years* *Ismailism has played so important a part in the religious and political history of Western Asia for nearly a thousand years that an account of its doctrines is necessary in any*

God Manifest in the Flesh - A.

review of present religious ^{greater part of} conditions in that quarter of the world. Until recently the literature of this subject was either in Persian or Arabic ~~or in one of the continental European languages.~~ or in one of the continental European languages. The results of their investigations are now the true 'teaching' or 'doctrine' (taalin) could only be obtained from the Imam of the time; Fatimi ('owing allegiance to the descendants of Fatima'); Kirmati, or Carmathian, after the dai Hamdan Karmat already mentioned. By their foes, especially in Persia, they were very commonly called simply Malihida ('impious heretics'), and later, after the new propaganda of Hasan-i-Sabbah, Hashishi ('hashish eaters').

given to the English speaking public by Professor Browne, in his recent work, "A Literary History of Persia from which I quote as follows:

"Their doctrine hinges to a large extent on the number seven, and, to a less degree, on the number twelve; numbers which are written plain in the universe and in the body of man. Thus there are seven Planets and twelve Zodiacal Signs; seven days in the week and twelve months in the year; seven cervical vertebrae and twelve dorsal, and so on; while the number seven appears in the Heavens, the Earths, the Climes, and the apertures of the face and head (two ears, two eyes, two nostrils, and the mouth).

Intermediate between God and Man are the Five Principles or Emanations (the Universal Reason, the Universal Soul, the Primal Matter, Pleroma or Space, and Kenoma or Time), making in all Seven Grades of Existence.

Man cannot attain to the Truth by his unaided endeavors, but stands in need of the teaching (taalin) of the Universal Reason, which from time to time becomes incarnate in the form of a Prophet or "Speaker" (Natiq), and teaches, more fully and completely in each successive Manifestation, according to the evolution of the Human Understanding, the spiritual truths necessary for its guidance. Six great Prophetic Cycles have passed (those of Adam, Noah, Abraham, Moses, Jesus, and Muhammad), and the last and seventh Cycle, in which for the first time the Esoteric Doctrine, the true inwardness of the Law and the Prophets, is made clear, was inaugurated by Muhammad b. Ismail, the Kaim ('He who ariseth'), or Sahibu'z-Zaman ('Lord of the Time'). Each Prophet or 'Speaker' is succeeded by seven Imams (called Samit, 'Silent'), of whom the first (called Asas, 'Foundation,' or Sus, 'Root,' or 'Origin') is always the intimate companion of the Natiq, and the repository of his esoteric teaching. The series in detail is as follows:-

Natiq.

1. Adam.
2. Noah.
3. Abraham.
- 4.

Asas, who is the first of the seven Samits or Imams.

Seth. (Each Samit has twelve Hujjats, 'Proofs', or Chief Dais.)

Shem.

Ishmael.

Aaron. John the Baptist was the last Samit of this series, and the

Imam doctrine

Calculus of the Universe

"Synopsis"

27
God Manifest in the Flesh

36
God Manifest in the Flesh

A MODERN MESSIAH.

- immediate precursor of Jesus,
the next Natiq.
5. Jesus. Simon Peter.
6. Muhammad. Ali, followed by al-Hasan, al-Hu
sayn, Ali Zaynu'l-Abidin, Mu-
hammad al-Baqir, Jafar as-Sadiq,
and Ismail.
7. Muhammad b. Ismail. Abdu'llah b. Maymun al- Kaddah,
followed by two of his sons,
Ahmad and Muhammad, and by
his grandson Said, later known
as 'Ubaydu'llah-al-Mahdi (who
pretended to be the grandson of Muhamad b. Ismail), the
founder of the Fatimid Dynasty.

"In the correspondence established between the Grades of
Being and the Ismaili hierarchy there seems to be a lacuna,
since God, the Primal Unknowable Essence, is represented
by no class in the latter. As to the last term also I am
in doubt. The other correspondences are as follows:-

1. God.
2. The Universal Reason (Aql-i-Kulli), manifested in the
Natiq or Prophet.
3. The Universal Soul (Nafs-i-Kulli
4. Primal Matter (Hayyula), manifested in the Samits or
Imams.
5. Space, or Pleroma (al- Mala), manifested in the Hujjat
or 'Proof'.
6. Time, or Kenoma (al-khala), manifested in the Dai
or Missionary.
7. ?The Material Universe, manifested in the ?Believer.

Corresponding still with the dominant number are the de-
grees of initiation through which, according to his capacity
and aptitude, the proselyte is successively lead by the
dai; though these were afterwards raised to nine (perhaps
to agree with the nine celestial spheres, i.e., the seven
planetary spheres, the Sphere of the Fixed Stars, and the
Empyrean). *****

The dai commonly adopted some ostensible profession,
such as that of a merchant, physician, oculist, or the like,
and in this guise, arrived at the place where he proposed to
begin operations. In the first instance his aim was to impress
his neighbors with a high idea of his piety and benevolence.
To this end he was constant in alms-giving and prayer, until
he had established a high reputation for devout living, and had
gathered round him a circle of admirers. To these, especially
to such as appeared most apt to receive them, he began grad-
ually and cautiously to propound his doctrines, striving espe-
cially to arouse the curiosity of his hearers, to awaken in them
a spirit of inquiry, and to impress them with a high opin-
ion

Ismaili doctrine

Bahá'u'lláh's Manifestation in the Flesh - A.

"Exposure of the Manifestation in the Flesh"
27
A MODERN MESSIAH.

ion of his wisdom, but prepared at any moment to draw back if they showed signs of restiveness or suspicion. Thus he speaks of religion as a Hidden Science, insists on the symbolic character of its prescriptions, and hints that the outward observance of Prayer, the Fast, the Pilgrimage, and Alms-giving is of little value if their spiritual significance be not understood. If curiosity and an eagerness to learn more are manifested by his hearer, the dai begins an explanation, but breaks it off in the middle, hinting that such divine mysteries may only be disclosed to one who has taken the oath of allegiance to the Imam of the age, the chosen representative of God on earth, and the sole repository of this Hidden Science, which he confides only to such as prove themselves worthy to receive it. The primary aim of the dai is, indeed mainly to secure from the proselyte this allegiance, ratified by a binding oath and expressed by the periodical payment of a tribute of money. Of the questions whereby he seeks to excite the neophyte's curiosity the following are specimens:-

Small document
'Why did God take seven days to create the universe, when he could just as easily have created it in a single moment?'

~~'What in reality are the torments of Hell? How can it be true that the skins of the damned will be changed into other skins, in order that these, which have not participated in their sins, may be submitted to the Torment of the Fire?'~~

'What are the Seven Gates of Hell-Fire and the Eight Gates of Paradise?'

'Why were the heavens created according to the number Seven, and the earths likewise? And why is the first chapter of the Koran composed of seven verses?'

'What means this axiom of the philosophers, that man is a little world (Microcosm) and the World a magnified man? Why does man, contrary to all other animals, carry himself erect? Why has he ten digits on the hands, and as many on the feet; and why are four digits of the hand divided each into three phalanges, while the thumb has only two? Why has the face alone seven apertures, while in all the rest of the body there are but two? Why has he twelve dorsal and seven cervical vertebrae? Why has his head the form of the letter mim, his two hands that of a ha, his belly that of a mim, and his two legs that of a dal, in such wise that he forms, as it were, a written book, of which the interpretation is the name of Muhammad (MHMD)? Why does his stature, when erect, resemble the letter alif, while when he kneels it resembles the letter lam, and when he is prostrate the letter ha, in such wise that he forms, as it were, an inscription of which the reading is Ilah (ILH), God? (This refers to the three positions in prayer named kiyam, ruku, and sujud).

'Then', says de Sacy, (Exposé, Int., pp. 87-89), 'addressing th

Bahá'í Faith

29
And Manifest in the Flesh--A.

Synopsis

28

A MODERN MESSIAH.

themselves to those who listen to them, they say: 'Will you not reflect on your own state? Will you not meditate attentively on it, and recognize that He who has created you is wise, that He does not act by chance, that He has acted in all this with wisdom, and that it is for secret and mysterious reasons that He has united what He has united, and divided what He has divided? How can you imagine that it is permissible for you to turn aside your attention from all these things, when you hear these words of God:--"There are signs on the earth to those who believe with a firm faith; and in your own selves; will ye not then consider?" (Koran, li, 20-21). And again, "And God propounds unto mankind parables, that perchance they may reflect thereon." (Koran, xiv, 30). And again, "We will show them our signs in the horizons and in themselves, that it may become clear unto them that this is the Truth." (Koran, xli, 53). And again, "Whosoever is blind in respect to (the things of) this life is also blind in respect to (the things of) the other life, and follows a misleading path." (Koran xvii, 74.)

"Finally, by some or all of these means, the dai prevails upon the neophyte to take the oath of allegiance, saying-

'Bind yourself, then, by placing your right hand in mine, and promise me, with the most inviolable oaths and assurances, that you will never divulge our secret, that you will not lend assistance to any one, be it who it may, against us, that you will set no snare for us, that you will not speak to us aught but the truth, and that you will not league yourself with any of our enemies against us.'

"The full form of the oath will be found, by such as are curious as to its details, at pp. 138-147 of the Introduction to de Sacy's Expose.

The further degrees of initiation are briefly as follows:--

"Second Degree. The neophyte is taught to believe that God's approval cannot be won by observing the prescriptions of Islam, unless the Inner Doctrine, of which they are mere symbols, be received from the Imam to whom its guardianship has been entrusted.

Third Degree. The neophyte is instructed as to the nature and number of the Imams, and is taught to recognize the significance in the spiritual and material worlds of the number seven which they also represent. He is thus definitely detached from the Imamiyya of the Sect of the Twelve, and is taught to recognize the ~~signs~~ last six of their Imams as persons devoid of spiritual knowledge and unworthy of reverence.

Fourth Degree. The neophyte is now taught the doctrine of the Seven Prophetic Periods, of the nature of the Natiq, the Sus or Asas and the remaining six Sanits. (These, who
su

Small doctrine

Reckoning of the Imams

30
God Manifested in the Flesh. - A.

Synopsis

A MODERN MESSIAH.

succeed the Asas, are called 'silent' Imams, because, unlike the Prophet who introduces each Period, they utter no new doctrine, but merely teach and develop that which they have received from the Natiq.) He is also taught the doctrine of the abrogation by each Natiq of the religion of his predecessor. This teaching involves the admission (which definitely places the proselyte outside the pale of Islam), that Muhammad was not the last of the Prophets, and that the Koran is not God's final revelation to man. With Muhammad b. Ismail, the Seventh and Last Natiq, the Kaim ('He who ariseth'), the Sahibu'l-Amr ('Master of the Matter'), an end is put to the 'Sciences of the Ancients' (Ulumu'l-Awwalin), and the Esoteric (Batini) Doctrine, the Science of Allegorical interpretation (tawil), is inaugurated.

Imam's doctrine

Fifth Degree. Here the neophyte is further instructed in the Science of Numbers and in the applications of the tawil, so that he discards many of the traditions, learns to speak contemptuously of the state of Religion, pays less and less heed to the letter of Scripture, and looks forward to the abolition of all the outward observances of Islam. He is also taught the significance of the number Twelve, and the recognition of the twelve Hujjats or 'Proofs', who primarily conduct the propaganda of each Imam. These are typified in man's body by the twelve dorsal vertebrae, while the seven cervical vertebrae represent the Seven Prophets and the Seven Imams of each.

Sixth Degree.-Here the proselyte is taught the allegorical meaning of the rites and obligations of Islam, such as prayer, alms, pilgrimage, fasting, and the like, and is then persuaded that their outward observance is a matter of no consequence, and may be abandoned, since they were only instituted by wise and philosophical lawgivers as a check to restrain the vulgar and unenlightened herd.*

Seventh Degree. To this and the following degrees only the leading dais, who fully comprehend the real nature and aim of their doctrine, can initiate. At this point is introduced the dualistic doctrine of the Pre-existent (al-Mufid, as-Sabiq) and the Subsequent (al-Mustafid, at-Tali, al-Lahiq), which is destined ultimately to undermine the proselyte's belief in the Doctrine of the Divine Unity.

Eighth Degree. Here the doctrine last mentioned is developed and applied, and the proselyte is taught that above the Pre-existent and the Subsequent is a being who has neither name, nor attribute, of whom nothing can be predicted, and to whom no worship can be rendered. This Nameless Being seems to represent the Zerwan Akarana, ('Boundless Time') of the Zoroastrian system, but, as may be seen by referring to de Sacy's Expose (pp. cxxi-cxxx), some confusion exists here, and different teachings were current amongst the Ismailis, which, however, agreed in this, that, to quote Nuwayri's expression, 'those who adopted them could no longer be reckoned other than amongst the Dualists

an i.e. the believers in the dual principles Nuruz and Ahriman and Tral Imams

* In this degree I was shown that all positive religion is a mere veil and subordinate to the esoteric and philosophical. The Asas and Natiq were addressed as Prophets, and laid down as axioms. This degree was also termed the degree of the secret and only those who were initiated into the secret were allowed to enter. The philosophy was all the messianic granted him to the time which he passed from the world to mysticism. The secret was the doctrine of the unity which up to this stage is taught as a unity and is now shown to be really a dualism as taught by Plato and Zoroaster. (V. Hammer, p. 36)

Babism & Christianity

31-48
God Manifest in the Flesh - A.

"Synopsis" of the Manifest in the Flesh

A MODERN MESSIAH.

and Materialists.' The proselyte is also taught that a Prophet is known as such not by miracles, but by his ability to construct and to impose on mankind a system at once political, social, religious, and philosophical—a doctrine which I myself have heard enunciated amongst the Babis in Persia, one of whom said to me that just as the architect proves himself to be such by building a house, or the physician by healing sickness, so the prophet proves his mission by founding a durable religion.

He is further taught to understand allegorically the end of the world, the Resurrection, Future Rewards and Punishments, and other eschatological doctrines.

hansen
Swain's doctrine
Ninth Degree. In this, the last degree of initiation, every vestige of dogmatic religion has been practically cast aside, and the initiate is become a philosopher pure and simple, free to adopt such system or admixture of systems as may be most to his taste. 'Often,' says Nuwayri, he embraces the views of Manes or Bardesanes; sometimes he adopts the Magian system, sometimes that of Plato or Aristotle: most frequently he borrows from each of these systems certain notions which he combines together, as commonly happens to these men, who, abandoning the truth, fall into a sort of bewilderment.—Browne, Literary History of Persia, pp. 408-415.

(—Here follow with account of the Assassins, from von Hammer—)

See 312
On the establishment of the Fatemite dynasty in Egypt these doctrines were publicly taught at Meha-lia the seat of the Fatemite Caliphs and Lodges, or Societies of Wisdom (Majma' ul-Hikmah) were organized for the initiation & candidates & their secret rites and for the inculcation of their esoteric doctrines. During the reign of Hakim these lodges were organized & obtained the greatest importance and influence and large sums of money were expended in maintaining their teachers—logicians mathematicians jurists physicians etc. and all known branches of human knowledge were taught & great crowds of students.

and that the Fatemite Caliphs were not only patrons of the sciences but also of the arts and that the Fatemite Caliphs were not only patrons of the sciences but also of the arts and that the Fatemite Caliphs were not only patrons of the sciences but also of the arts

BAHAISM AND CHRISTIANITY.

It must not be forgotten that our information concerning the teachings of Abdullah and his successors has come largely through the enemies of Ismailism, i.e. the orthodox Moslem writers, both Sunni and Shiah. But we are told that on the establishment of the Fatimite dynasty in Egypt these same doctrines were publicly taught at Mahadia, the seat of the Fatimite Caliphs, but as lodges, or Societies of Wisdom, (Majalis-ul-Hikmat) were organized also, for the initiation of candidates to their secret rites and for the inculcation of their esoteric doctrines, it would seem that all was not revealed to the public. During the reign of Hakim these lodges attained the rank and influence of great universities, and large sums of money were expended in maintaining their teachers--logicians, mathematicians, jurists, physicians, &c., and all known branches of human knowledge were taught to great crowds of students.

Behmen and Christianity 32

21

God manifest with the flesh
A MODERN MESSIAH.

manifest as incarnation of God
Abdu'llah claimed to be a Divinity, as a matter of course, and brough forward "signs" to prove the claim, among others that he could traverse the earth in the twinkling of an eye. He died, however, the next year after his "manifestation", and before he could do much to carry his plans into effect. His successors made no great ~~stir in the world~~ ~~stir in the world~~ ~~stir in the world~~ until the year A.H. 297, when his grandson Said, who had learned ~~from~~ that the Berbers in North Africa were impregnated with the Ismaili doctrines and were eagerly expecting the coming Imam, of the ~~Mahdi~~ he announced himself to them as the promised declared himself to be the great grandson of Muhammad b. Ismail Mahdi. He took the name of Abu Muhammad 'Ubaydu'llah, and placing himself at their head he conquered the greater portion of North Africa, and founded the celebrated dynasty of the Fatimids, which lasted for more than a century and a half, and was represented by fourteen Caliphs. ^{21a} ^

See 21a.
^

For some time the rule of the Fatimids is represented to have been, for that day, a beneficent one. They patronized learning, and were liberal and tolerant, their doctrines teaching that men must be converted by persuasion, not by force. Muizz, the fourth Fatimid Caliph, the conqueror of Egypt, was especially distinguished for justice and liber-

But Hakim B'amar Ullah the fourth Caliph of this line
ality. But Hakim B'amar Ullah the fourth Caliph of this line *was in the year 407 A.H. caused the pyramids to be destroyed in the Moghul city that he was the 10th and final* *manifestation of God in human form. The pyramids have since been destroyed. He is the 10th and final* *of them more will be said hereafter, showed himself a true* *and manifest* exponent of the doctrines of the Ismailis, his name being execrated by the world to the present day, for the audacity of his assumption of the name and attributes of God, and *21a*

Belkum. 1st. 1st. 1st.
Kamat

33

21-a

(or Ahmed, according to von Hammer)

One of Abdul'llah's dais was Hamdan b. al-Ashath, better known as Kamat, from whom the sect of Carmathians derived its doctrines and its name. This man's followers soon grew so numerous ^{not} they frequently rose in revolt against the Caliphs of Baghdad throughout the region from Busra to Damascus. In the year 900 A.D. they gained a great victory over Abbas, the commander of the Caliph's forces at Busra, and soon after Zikrawayh, a dai of the Carmathians, threatened Damascus with a large army, and attacking the ~~pilgrim~~ caravan returning from Mecca, put to death twenty thousand of the returning pilgrims. In 924 A.D. they captured another large pilgrim caravan, ^{killing a great number} ~~putting many to death~~, and for several years thereafter no caravans were allowed to proceed to Mecca but by their permission. In the year 930 A.D. Abu Tahir captured Mecca, killing 30,000 Muslims, and besides a great amount of booty, ^{carried} ~~carrying~~ off the sacred relics including the Black Stone itself. The latter the Caliph was unable with all the resources at his command to recover, and it remained with the Carmathians at al-Ahsa for twenty-two years, when they voluntarily restored it to its place in the Kaaba.

Kamat declared everything allowable and indifferent, -meriting neither praise nor blame, and that all the commands of Islam were to be interpreted allegorically. Moreover, all had reference to the Imam Maassum, who, though he ^{was concealed,} occupied no material throne, was Lord of all things. The injunction of prayer meant only obedience to him; alms meant tithes given to him, fasting, preservation of the political
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BAHAISM AND CHRISTIANITY.

secret regarding the Imam of the family of Ismail. Everything depended on the interpretation (taavil), without which the whole word of the Koran (tensil) had neither meaning nor value. Von Hammer, History of the Assassins, p. 29.

For two centuries the doctrines of Karmat ~~BBBB~~ held sway ~~by BGDae~~
~~and BGDae~~ in the very heart of Islam until the wide spread
 conflagration was extinguished in blood. Warring now against
 the Abbassids, now against the Fatimites, now among them-
 selves, they devastated the peninsula of Arabia with fire
 and sword, till at length its tribes ceased fighting from a
 sheer exhaustion. By this time almost the whole land had
 relapsed into barbarism, and wealth, trade, science, and
 literature had disappeared in a reign of universal anarchy.
 From the condition into which these doctrines precipitated
 her the Arabs, who aspired to rule the whole world, and
 who had so distinguished themselves as warriors, if not as
 rulers, have to this day been unable to deliver the land of
 their origin, and it remains what it was before Mohammed
 had united its warring tribes under his own banner, and made
 of them for a time a nation." Ibid

BAHAISM AND CHRISTIANITY.

Among the many strange products of the Ismaili doctrines were two personalities which have not to this day ceased to serve as enigmas to the students of history and of religion. The first of these was Hakim Biamrillah, the sixth of the Fatimite Caliphs, who began his reign in the year 386 A.H.(996 A.D.). In the year 407 A.H. he caused to be proclaimed in the mosques at Cairo that he was an incarnation of the deity, and this claim was maintained till his death, ~~three or four years later~~. His followers believed him to have withdrawn from the world for a season, and to this day the Druzes of Mt. Lebanon, who were converted to faith in him through his apostle Ismail Darazee, are looking for his return to restore all things.

Calculus of Ambiguity

- 36

Synopsis

- 32

A MODERN MESSIAH.

for the hideous cruelty of his rule and the wickedness of his life.

"He inaugurated his boyhood by the assassination of his teacher, Bardjawan,; the commencement of his reign by the murder of his best public servants; its middle by the death and proscription of his subjects; and he blackened the whole of his life by ruthless acts and wicked edicts:—" Carnarvon, Recollections of the Druses of Lebanon, p. 63.

Hakim taught that there would be no further incarnation after himself, and that the door of mercy was only open while he was yet present. In the following year Hamza ben Ali ben Ahmad, a Persian mystic, who had become Hakim's vizier, introduced into the system of his master some modifications to satisfy the requirements of other religions as well as to reconcile the various antagonistic sects of Islam. Room was found in the list of incarnations for Moses, Jesus, Muhammad, and Ali, so that the followers of each one of these might be satisfied. Three years later Hakim was assassinated at the instigation of his own sister, but it was given out that he had only withdrawn for a season, and that when the tribulation of his people had reached its height, he would reappear to conquer the world and establish the faith over all the world. *earth*

The dogmas of this faith were that there is but One God, the Primal Essence, without attributes, and unknowable. The Divine Unity was manifested in Hakim. The first of created beings, the Universal Intelligence, was impersonated in Hamza, who was the creator of all subordinate beings, Next in rank to him are four archangels, the Soul, the Word, the Right Wi

Bahá'í Faith

37

"Sympathy"

23

See Chapter, in the Book

A MODERN MESSIAH.

Wing, and the Left Wing, who were embodied respectively in Ismail Darazi, Muhammad ben Wahab, Selama ben Abdalwahal, and Bohaeddin, and beneath these are spiritual agents of of various ranks. The number of human beings admits neither of increase nor decrease, and a regular process of metempsychosis is maintained. The souls of the virtuous pass after death into the bodies of Chinese Druses; those of the wicked may be degraded to the level of camels or dogs. All previous religions are but types of the true, and their sacred books are to be interpreted allegorically. The propagation of the faith was intrusted by Hamza to four dais, one of whom, Muktana Beha Eddin, wrote many books on the doctrines of the sect. Afterwards the admission of new converts was no longer permitted, and the faithful were forbidden to disclose the secrets of their faith. In order that their allegiance might not bring them into danger, they were allowed to make outward profession of whatever religion was dominant around them. The Divinity of Hakim was first proclaimed in Cairo by Ismail Daraze, who afterwards went to Syria and made many converts to the faith among the people of Mount Lebanon. These took their name from Daraze, and these people, ^{the Druses} to the number of seventy five thousand or more, ~~the Druses~~ still look for the return of their God, Hakim Biamrullah. The chief town of the district which they occupy is Deir-el-Kamar, situated about 15 miles southeast of Beyrout. Hakim's reign lasted twenty five years, during fourteen of which he ~~made open claim~~ to

BAHAISM AND CHRISTIANITY.

made public claim to the exercise of divine power. A great multitude in Egypt accepted him as ~~B~~ God, though in doing so some were doubtless actuated by fear. The reign of Hakim was a frightful orgy of crime, bloodshed, and horrible cruelty ~~lasting twenty five years, BBA~~ ^{lasting 25 years} when it was cut short by assassination. Neither these things, however, nor his blasphemous claim to divinity prevented his retaining the allegiance of his subjects, and at his death there was a great multitude, both in Egypt and in surrounding lands who venerated him as a God. After nine hundred years a large body of these, the Druzes, still remain in Mt. Lebanon, the Hauran, &c., and these are still confidently expecting his return.

The lodge which Hakim established at Cairo in the year AH 395, remained unchanged to the time of the Caliph Nur-Bekham-Ullah, when, owing to an insurrection fomented by its members it was closed but it was reopened the following year under the name of Dar-ul-din-i-jadid, where public courses of instruction and secret meetings as before continued all the fall of the Fatimid dynasty. In the meantime the doctrines of the order were spread through all Asia by the zeal of its missionaries (dust)

35 BB 39
Among the many strange products of the Ismaili doctrines were two personalities which have not to this day ceased to serve as enigmas to the students of history and of religion. The first of these was ~~GOY MANIFEST IN THE FLESH. - A.~~
Hakim Biamrallah, the sixth of the

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In the year 407 he caused to be proclaimed in the mosques at Cairo that he was an incarnation of the Deity, and this claim was maintained till his death three or four years later.

His followers believed him to have withdrawn from the world for a season, and to this day, the Drazes of Mount Lebanon, who were converted to faith in him through his apostle

Ismail Daraze, are looking for his return to restore all things.

the personality referred to an account of those Caliphs in his career
The other was Hassan ben Saba, a native of Khorassan

who became a fellow student at Nishapur of the great vizier of ~~Adiphtslang~~ Malik Shah

Nizam-ul-Mulk, and also of Omar Khayyam, the poet. Hassan having been expelled from Persia by

the Shah, went to Egypt and was received with high honor by

the Ismaili grand lodge at Cairo. He soon stood in high favor with the Calph Mostansar, but was afterwards compelled to flee from Egypt and in A.H. 483 he gained possession

of the castle of Alamut, near Rudbar, Persia, where he established a dynasty lasting *two centuries* over a hundred and fifty years, himself living to a greatly advanced age.

The career of Hassan ben Saba has been even more of an enigma to the world than that of Hakim or Ab-ullah. The doctrines of the order, essentially the same as those of the Grand Lodge of Hakim at Cairo, both being developments of the teachings of Abdul ah

were employed to build up a religious and *political* temporal power

which held its own in the midst of powerful enemies on

every side, for *three* three hundred years, a power at war with

Moslem, Christian, and pagan, though attempting in its creed

to reconcile all their differences, and one which made

itself hated and feared by

Hakim

Hassan ben Saba

GOD MANIFEST IN THE FLESH.--A.

itself hated and feared and its power felt from the borders
 of India even to the banks of the Danube in Central Europe.
 Hassan ben Saba was one of those men who appear from time
 to time in the history of the world who through the instru-
 mentality of great power of will, the dominating influ-
 ence of a transcendent genius and a compelling personal-
 ity are able to impose their views on multitudes of their
 fellow men, for good or for evil. To these qualities was
 added in his case, as in those of Hakim and Ab ullah a concep-
 tion of God as an impersonal essence which in itself dwells
 wholly without the sphere of human life and experience, which
 looks impassive on man's hopes and fears in his
 struggles with his environment, which rules by the decree
 of fate, the inexorable succession of cause and effect.
 which imposes no moral obligation, which individualizes it-
 self in men of the highest genius, finding in them the
 personality which it does not itself possess, and giving
 to them the seal of its sanction and its infinite resources
 to whatever line of conduct the will of the fortunate one
 in whom it manifests itself approves.

The most contradictory opinions have been held by both
 Moslem and Christian historians as to the underlying motive
 actuating Abdullah in perfecting the elaborate system which
 was made to center in a new line of concealed Imams. The
 tyranny of the ruling line of Caliphs, looked upon by all
 Shiahs as usurpers, the patience and the prodigious energy
 and skill with which he carried on his propaganda destined
 to overthrow that line, the great length of time which he was
 supposed to allow for in bringing his plans to pass, and the

Hassan ben Saba
 Hassan ben Saba

Hassan ben Saba

41
-32-
Good Hanged in the Mark
A MODERN MESSIAH.

low men, for good or for evil. He, in company with two other men of the most splendid, but wasted, talents, Omar Khayyam and Nizam-ul-Mulk, were pupils of the illustrious teacher Muwafiq, at Nishapur. The last of the three later became vizier of the Seljuk Sultan, Malek-shah, and, in remembrance of their early friendship, Hassan was given an important office in the state. He rewarded his patron by intriguing against him at the time, and subsequently causing his death and also that of the Sultan. Being compelled to retire from court he embraced the doctrines of the Ismailians, became a dai of that faith, and, going to Egypt, gained the favor of the Fatimite Caliph. Imam *when the great schism among the Ismailites arose over the succession to the caliphate* Mustansir. Later, *owing to the courage and self-sacrifice he displayed during a storm at sea* he returned to Persia, having meantime gained a reputation for miracle working. By means of an artifice he gained possession of the impregnable castle of Alamut, near Kazvin, in the year 483 A.H., and here he perfected the system by which, through a long life he exercised a power over the bodies and souls of his followers such as the world has never known before or since. His right to the possession of the castle, as of everything else, was confirmed in the minds of his followers *it is said, by the discovery, by means of the Cabbala, that the letters of the word Alahmut gave the date of the year in which the fortress was taken, viz 483.*

Secure in its impregnable walls, Hassan laid carefully his plans and shaped his policy for the establishment of his own religious and political system. A power was to be established to which laws were to be given, and the want of treasure and troops, the great arms of sovereignty, was to be compensated in unusual ways. History showed, in the sanguinary examples of Babek and Karmat, who had led hundreds of th

33
God Manifest in the Flesh
A MODERN MESSIAH.

thousands to the slaughter, and had fallen themselves victims to their ambition, how dangerous it is for infidelity and sedition to dare an open contest with the constituted faith and government. And he determined to accomplish by secret methods what they had failed to effect by an open show of force. "Nothing is true and all is allowed" was the groundwork of his secret doctrine, which, however, being imparted to but a few, and concealed under the veil of the most austere religionism and piety, restrained the mind under the yoke of blind obedience, and as a reward for the extreme obedience and devotion demanded of its subjects, promised unspeakable eternal rewards.

Supp. p 31
Summary of
p 34 of A Mod-
ern Messiah
pp 45-47
God Manifest in the Flesh

Hitherto the Ismailians had only Masters and Fellows, namely the Dais or emissaries, who, being initiated into all the grades of the secret doctrine, enlisted proselytes; and the Refiq, or Companions, who, gradually intrusted with its principles, formed its great majority. It was manifest to the practical and enterprising spirit of Hassan that, in order to execute great undertakings with security and energy, a third class would also be requisite, who, never being admitted into the deeper mysteries, would serve as blind and fanatical tools in the hands of their superiors; that a well organized political body needs not merely heads but also arms, and that the master required not only intelligent and skilful fellows, but also faithful and active agents. These agents were called Fedavi (the self offering or devoted),

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"Synopsis"

143
34
Grand Master in the Faith
A MODERN MESSIAH.

the name itself declaring their destination

The Grand Master was called Sidna, our Lord, and commonly Sheikh, or Sheikh al-Jebal, the Old Man of the Mountain, because the order always possessed themselves of the castles in the mountainous regions which they occupied, whether in Irak, or Kuhistan, in Persia, or in Syria, while the Ancient of the Mountains resided in the mountain fort of Alamut, robed in white, like the Ancient of Days of Daniel. Immediately under the Grand Master stood the dai-il-kebir or grand priors, and then came in the sevenfold order, the dai, rafiq, fed-avi, lassik (lay brothers), and khalk, (the common people). Besides this there was another sevenfold gradation of the spiritual hierarchy, who applied themselves exclusively to the doctrine of the Ismailis concerning the seven speaking and seven mute Imams. According to this system, there live, in every generation, seven persons who are distinguished from each other by their different grades of rank: 1st The divinely appointed Imam; 2nd The ~~Proof~~ Hudshat, (proof) 3rd. The Sumassa; 4th. The dai (missionary; 5th, The Masuni, (freed); 6th. The Mukellebi, the doglike who sought out subjects fit for conversion for the missionaries, as hounds run down game for the huntsman; 7th, Mumimi, the believers, the people.

To the dais was also committed a sevenfold rule for gaining over converts. These begun with Knowledge of the Mystery (ash-na-i-raz), and consisted in instruction as to prudence in the selection of subjects suited to the hearers' prejudices

43-a

35

Isaiah's Manifest in the Third

A MODERN MESSIAH.

or circumstances. The second taught him how to gain the confidence of the subject; the third, how to involve the newly won convert in doubts and perplexities concerning things that he had been accustomed to implicitly believe, but no aid was yet to be given him in resolving these doubts. Before so important a revelation could be made the oath must be administered, by which the acolyte bound himself in the most solemn manner, to inviolable submission and secrecy. In the fifth rule the candidates were taught how their doctrine and opinions agreed with those of the greatest men in church and state; the sixth, Confirmation, taught how to strengthen the learner's faith, while the seventh, taavil (allegorical interpretation), which was the conclusion of the course, explained all the difficulties in which the learner had been previously designedly involved. By means of this system of exposition and interpretation, articles of faith and duty became mere allegories, the external form merely contingent; the inner sense alone essential; the observance or nonobservance of religious ordinances and moral laws equally indifferent; consequently nothing was prohibited. This was the acme of the philosophy of the Assassins, which was not imparted by the founder to the majority, but reserved only for a few of the initiated and the principal leaders, while the people were held

to the strictest observance of the precepts of Islam

444
56
God Manifest in the East
A MODERN MESSIAH.

to the strictest exercise of the precepts of Islam. Hassan's policy designed his doctrine of infidelity and immorality, not for the ruled but for the rulers, and for subjecting the blind obedience of the former, to the equally blind but unbridled despotic commands of the ~~hannnd~~ latter; and thus he made both serve the aim of his ambition,—the former by the renunciation, the latter by the full gratification of their passions.

It was not long before the Assassins proved themselves very troublesome subjects, and Malek Shah sent an expedition against them. Here was Hassan's opportunity to carry into effect the plans he had so long been maturing, and Nizam-ul-Mulk, his early friend and later benefactor, and now the support of the great Seljuk empire, became the first victim to the daggers of his Fedavi. Soon after Malek Shah died, supposedly of poison administered by Hassan's agents, and all Asia was startled by these and the following long list of assassinations instigated by Hassan, whose victims were selected from all classes of society, so that no one felt safe from his emissaries. It was a fearful period of murders and reprisals, which, says Mirkhond, was equally destructive to the declared foes and friends of the new doctrine. The former fell under the daggers of the Assassins, the latter under the sword of the princes, who, now roused to the dangers with which Hasan Sabah's sect threatened all thrones put to death its partisans wherever found. They were cursed an

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~~37~~
God's Message in the Book
~~A MODERN MESSIAH.~~

and outlawed by the highest authorities in church and state, who delivered them over to the avenging arm of justice, either in open war, or as outlaws, infidels, separatists, and rebels, whom to slay was a law of Islam. But nothing availed to stay the fulfillment of Hassan's purposes. Favored by the war between the two sons of Malek Shah for the succession, his partisans gradually made themselves masters of the strongest castles of ~~Iran~~ Persia, from the Caspian to Ispahan. Hassan was not satisfied however, to be the ^{master} ~~masre~~ of Persia. In the year 494, Jenah-ed-Dowleh, Prince of Emessa, in Palestine, fell beneath the daggers of of his fedavi, which was followed by many more such deeds of darkness in that land, and soon after we hear of Abu'l-Fettah, nephew of Hassan and grand prior of the order, being established in the strong fortress of Sarmin, one day's journey south of Aleppo, with whose prince, Riswan, he was in alliance. Here, as in Persia, the dagger of the assassin laid low all who opposed the schemes of the head of the order, the fedavi throwing away their own lives with the utmost recklessness in the endeavor to execute the orders of their superiors. Abul-Fettah was himself put to death with great torture, by the sons of Khalaf, governor of Apamea, whom he had caused to be assassinated. Kemal-ed-Din tells of an attack made by ^{at Aleppo} several Assassins on Abu Harb, a wealthy merchant, in which they all freely sacrificed their lives, being cut down by the large body of retainers by whom he was guarded. Soon after Modud.

446
38
Assassins in the East
A MODERN MESSIAH.

Prince oe Mosul was stabbed by a fedavi, in front of the great mosque, on a feast day. who was of course ^{himself} immediately put to death by the Prince's attendants. The same year the successor of Riswan put to death three hundred Assassins, men women and ^{Abul Fettah} children, and ^A the son of Abu Taher, the head of the order in Syria, was hewed to pieces and his head was carried about through Syria for a show. Everywhere they were hunted down and killed wherever found, but nothing could break their spirit. Three of them attacked Bedii, governor of Aleppo, and succeeded in killing him and his son, paying for the crime with their own lives. About the same time three of Hassan's men in succession attacked the Ameer Ahmed Bal, governor of Khorassan. All three of the Assassins were killed in the attempt, though they succeeded also in taking the life of the governor. Instances could be multiplied without end from the pages of Abul Fida Mirkhond, Macrisi, and other Persian and Arabian authors, of the crimes committed by this religious chief, and of the willingness of his adherents to sacrifice their lives without a moment's hesitation at his bidding. Not content with the destruction of his enemies, Hassan was equally ready to take the lives of his own followers on the slightest pretexts, and before his death he executed two of his own sons, apparently without any better reason than to show his power and his readiness to subordinate all the ties of blood to the strictest rules of the order. He died at the age of ninety, leaving the governor

47
39
Al-Hakim
A MODERN MESSIAH.

ernment of the order in the hands of two of his dais, Kia Buzurg Amid, and Abu Ali. " He expired, not on the bed of torture which his crimes merited, but in his own; not under the poniards, which he had drawn against the hearts of the best and greatest of his contemporaries, but by the natural effects of age; after a blood stained reign of thirty five years, during which he not only never quitted the castle of Alamut, but had never removed more than twice, during this long period from his chamber to the terrace. Immoveable in one spot, and persisting in one plan, he meditated the revolutions of empires by carnage and rebellion, or wrote rules for his order, and the catechism of the secret doctrine of libertinism and impiety. Fixed in the center of his power, he extended its circumference to the extreme confines of Khorassan and Syria; with the pen in his hand, he guided the daggers of his Assassins. He was himself, in the hand of Providence, like war and pestilence, -a dreadful scourge for the chastisement of feeble sovereigns and corrupted nations."(von Hammer, p. 73.)

The successors of Hassan ben Sabah in the spiritual and temporal power trod precisely in the sanguinary steps of the founder of the order. Daggers and fortresses were the foundation of his power, and that of his successors rested on the same basis. War was carried on with the Sultan Sandjar, who put to the sword a great multitude of the Assassins, and with his successors Mahmud and Mehsud. In Syria the Persian

48
40
And Manifest in the Faith
A MODERN MESSIAH.

Assassin, Behran, of Asterabad, who began operations with the murder of his uncle, gained possession of the castle of Banais, which became for a time the center of their power in Syria. and where the power and insolence of the order attained its height. In the year 524 A.H. Behram attempted to treacherously surrender Damascus into the hands of the Christian Knights Templars, but the design was discovered by the Ameer Taj-ul-Muluk, the governor, who gave orders that all the Ismailians in the city should be slain. Six thousand of these people were in consequence executed. The year 524 A.H. was one of disaster to the Assassins, they having lost the same year, their two strongest castles, Banais, in Syria, to the Knights Templars, and Alamut, in Persia, to the Sultan Mahmoud. Both were, however, soon again recovered by them. But the less the Assassins prospered by the sword, the more successful were they with the dagger. A long series of great and celebrated men, of all nations fell victims to the order during the reign of Kia-Buzurg-Amid. One of these was Kasim-ed-Douleh, of Mosul, who was attacked in the mosque by eight Assassins, who were disguised as dervishes. Seven of the Assassins gave their lives to accomplish this murder. The eighth escaped, but, returning home alone, his mother cut off her hair and blackened her face, in shame that her son had not shared the murderers' honorable death. Princes, Ameers, viziers, muftis, a great multitude of officers of state, judges, mujtaheeds, generals and others met their de

death by secret or public assassination at the hands of these murderers, who usually gave their own lives in exchange for those of their victims. Hitherto the order had been content to undermine the power of the Caliphs; now they sought their lives. In the year 524, A.H. they assassinated El-Ameer, the 10th Fatimite Caliph, and five years later Mustarshid, the 29th Abbassid Caliph, together with his suite, was killed and his body mutilated by the ^{fedavi} ~~minions~~ of Hassan's successor. They soon followed this with the murder of Mustarshid's successor, Rashid, the news of which was celebrated with public rejoicings for seven days and nights at Alamut.

The terror which these successive crimes induced was great. and the power of the Ismailians was much increased. During all this time the outward forms of Islam were observed more strictly than ever by the order. The grand master did not preach in his own name, but in that of the ~~Concealed~~ Imam of whom he was the apostle, and whose return was looked for to establish his dominion over all the earth, and at whose advent all prohibitory commands were to be abrogated for all his followers. In the year 567 A.H., the power of the Assassins received a great check in the extinction of the Fatimid dynasty of Egypt, and the rise to power of their great and able enemy, Salah-ed-Din. Many attempts were made to assassinate this general, whose name ^{and virtues} ~~have~~ reflected so much honor on the arms of Islam, but they only resulted in the death of the fedavi who were sent to do the deed.

50

41

Redeemed in the Faith

A MODERN MESSIAH.

Eight years before this Hassan, son of Muhammad, the third successor of Hassan Sabah, growing tired of the restraint imposed in keeping the secret doctrines of the order from the knowledge of the uninitiated, suddenly lifted the veil, announced himself as the Imam, and published to the world the mysteries which had hitherto been reserved for the higher degrees of the initiates. He declared that that day (the 17th of Ramazan, A.H. 559), was the day of Resurrection (i.e. the revelation of the Imam), that the gates of mercy and grace were open to all who would follow

as the knowledge of the illegonol cause of the prophet was observed with the observation of them in New Literal
him and obey him, and that they were released from all commands and prohibitions. As the result of the licence thus publicly authorized Mirkhond says:- "Thus were the bounds

of duty and morals at once and openly violated. Undismayed, and with head erect, vice and crime stalked over the ruins of religion and social order, and murder, which hitherto had felled the destined victims under the mask of blind obedience, and as the executioner of a secret tribunal, now raged in indiscriminate massacres. Hassan was himself assassinated in the fourth year of his reign, by his brother-in-law, and it may be said that this is sufficient proof that he was a false prophet, and that God does not suffer such impiety to prosper. But we must not forget that the second Hassan only proclaimed openly what the first Hassan taught secretly; that the latter was the source from which most of the evil that his successors did poured

XX

51
—42—
God Manifest in The Flesh
A MODERN MESSIAH.

itself forth upon the world, and that while the course of the lesser criminal was cut short by violence, the greater one died peaceably in his bed at an age which very few men attain to. The son and successor of the second Hassan *also* made all the claims to the dignity of supreme Imam that his father had done, and preached, even more loudly than his father, the doctrine of freedom from moral obligations. *His reign lasted forty years.*

Meantime the Syrian branch of the Ismailians, under Rashid-ed-deen Sinan, the grand prior of Massiat, asserted their independence, and Sinan, like Hassan and Muhammad, professed to be an incarnation of the Deity. Both branches carried on their carnival of murder as had their predecessors, with impunity, Sinan even sending his emissaries into the heart of Europe to carry out his mandates. In such cases, though the Fedavi of ten failed to compass the death of the distinguished men whose lives they sought, ^{they} seldom failed to sacrifice their own. An attempt of this kind was made upon the life of the great emperor of Germany, Frederick Barbarossa, ^{in his camp at the siege of Belvoir in the year A.D. 1158} with the usual result to the Assassins, though their intended victim escaped. Those who thus sacrificed their lives in obedience to their superiors of the order, were promised ^{and} greater happiness in Paradise, as being martyrs, ^{and} their surviving relatives were loaded with gifts and shown great honor. Thus was the world overrun by these devotees, who appeared in different forms and disguises, sometimes as

52
43
Read History of the Turks

monks, sometimes as merchants; in fact, in such a variety of shapes, and with so much prudence and caution, that it was frequently impossible for the destined victims to escape their daggers. The year of Sinan's death marked that of ~~the~~ Conrad of Montferrat, slain by the Fedavi, and soon after this, Henry, Count of Champagne, at the invitation of Sinan's successor, visited him at the castle of Massiat. The Grand-prior hastened to meet him, and received him with great honor. He took ^{him} ~~him~~ to several castles and fortresses, and brought him at last to one having very lofty turrets. On each lookout stood two guards, dressed in white, consequently initiated in the secret doctrines. The grand-prior told the count that these men obeyed him better than the Christians did their princes; and, giving a signal, two of them instantly threw themselves from the top of the tower, and were dashed to ~~pieces~~ ^{pieces} at its foot. "If you desire it," said the grand-prior to the astonished count, "all my white-garbed men shall throw themselves down from the battlements in the same way." The latter declined, and confessed that he could not count on such obedience in his servants. After staying some time at the castle, he was, at his departure, loaded with presents; and the grand-prior told him, on his taking leave, that by means of these faithful servants he removed the enemies of the order. Hassan Sabah is said to have given the ambassador of Malak Shah a similar proof of the blind submission of his followers. The Sultan of the Seljuks having sent an ambassador to him, to require

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his obedience and fealty, Hassan called into his presence several of the initiated. Beckoning to one of them, he said, "kill thyself!" and he instantly stabbed himself; to another, "Throw thyself down from the rampart!" and the next instant he lay a mutilated corpse in the moat. On this, the grand-master turning to the envoy, who was unnerved by terror, said, "In this way I am obeyed by seventy thousand faithful subjects. Be that my answer to thy master."

But at length, ^{A.H. 654} the stronghold of Alamut fell before the resistless power of the Mongols, and Rukn-e-din surrendered to Hulaku Khan, who put to death, ^{him} ~~himself~~ ^{together with} his wives, children, brothers, sisters, and slaves, and wherever an Ismailian was found his life was taken by the conqueror. The grand masters of the order had written much and had collected besides a great library at Alamut, of books treating of the doctrines of the Ismailians, most of which were destroyed by Hulaku. Fifteen years later the Syrian fortress of Massiat was taken by Bibars, the Circassian Sultan of Egypt, and this was followed by the speedy reduction of the other castles of the Assassins in Syria.

The political power of the Ismailites had now terminated, both in Persia and Syria; the citadels of the grand master in Rudbar (Alamut), and of the grand priors in Kuhistan and Syria, had fallen; the bands of the Assassins were massacred and scattered; their doctrine was publicly condemned.

54
45
God taught in the East
A MODERN MESSIAH,

Yet nevertheless it continued to be taught in secret, and the order endured long after its political suppression. Seventy years after the taking of Alamut and Baghdad, in the reign of Hulaku's eighth successor, the whole of Kuhis-tan was imbued with the doctrines of this sect. Having now no political power of their own to support by their peculiar methods, they lent themselves to the uses of others, and, still under the authority of their dais, they surrendered their lives in the pursuit of their victims as readily as before. Macrisi and ^{Abul feda} Abul feda give ~~give~~ in great detail accounts of their numerous attempts to kill the Ameer Kara Sungur, an officer in the service of the Khan of the Mongols. This man's life, like that of the Sultan Sala-ed-Din seemed to be charmed against the daggers of the Assassins, and though no less than one hundred and twenty four fedavi lost their lives in the ~~attempt~~ effort to compass his death, he escaped ~~than~~ all their attacks.

Gradually the agency of assassination was discontinued broken and by the ^Adiscredited order, and after a generation more the record of its doings disappears from history. Deprived of dominion by the iron rule of the Mongols, and meeting swift vengeance whenever, from their hiding places the scattered fragments of the order sought to employ their favorite methods, they were only kept in remembrance by the world through the horrible evils they had inflicted on ~~the~~ mankind in the past, during the three hundred years of their history.

~~A MODERN MESSIAH.~~

Von Hammer, whose account of the Assassins was written in the first third of the present century, closes with the following concerning the Ismailians of Persia and Turkey as they were known at that time.

"Remains of the Ismailites still exist both in Persia and Syria, but merely as one of the many ~~nathanand~~ heretical sects of Islamism, without any claims to power and without the means of obtaining their former importance, of which they seem, in fact to have lost all remembrance. The policy of the secret state subverting doctrine of the first lodge of the Ismailites, and the murderous tactics of the Assassins, are equally foreign to them. Their writings are a shapeless mixture of Ismailite and Christian traditions, glossed over with mystic theology... The Persian Ismailites recognize as their chief, an Imam, whose descent they deduce from Ismail, the son of Jaafar—es—Saduk, and who resides at Khekh, a village in the district of Kum, under the protection of the Shah. As, according to their doctrine, the Imam is an incarnate emanation of the deity, the Imam of Khekh enjoys, to this day, the reputation of miraculous powers; and the Ismailites, some of whom are dispersed as far as India, go in pilgrimage, from the banks of the Ganges and the Indus, in order to share his benediction. The castles in the district of Rudbar, in the mountains of Kuhistan, particularly in the vicinity of Alamut, are still inhabited to this day by Ismailites, who according to the report of a late traveller, go by the general name of Hoseinis.

The Syrian Ismailites live in eighteen villages, dispersed round their ancient chief place Massiat, and are under the rule of a sheikh or emir, who is the nominee of the governor of Hamah....his vassals are divided into two parties, the Suweidani and Khisrewi....

The Nusairiye, their neighbors, though their doctrine agrees in many points with that of the Ismailites, are their enemies. Externally the Nusairiye practice the duties of Islam with austerity, although they inwardly renounce them; they believe in the divinity of Ali, in uncreated light at the principle of all created things, and in Sheikh Rashid-ed-din, the grand-prior of the order in Syria, contemporary with the grand-master, Hassan II, as the last representative (manifestation) of the Deity on earth. ... The Nusairiys and Druses (another branch of the Ismailites) are both older in their origin than the eastern Ismailites, the former having appeared in Syria, as a branch of the Karmathites, as early as the fifth century of the Hegira; the latter received their laws from Hamza Daruza, a missionary of Hakim Biamrullah's from the lodge of Cairo. The former believe, like the Ismailites, in the incarnation of the deity in Ali; the latter consider that maddah of tyrant Hakim Biamrullah as a God in the flesh. (Nesbly of the Assassins pp 210-212)

But though the summer sect have newly dropped the name, they are now only a few hundred years old.

CHRISTIANITY AND BAHAIISM.

SUFIISM.

Sufiism had its origin at an early period in the history of Islam, and represents an attempt to reconcile Islam with oriental pantheism. It would seem to be a development of the Neoplatonic doctrines of an earlier day, preserved by tradition or by writings among the people, the doctrines that all is akin in nature to the Absolute, that all this life below is only a reflection of the glories of the upper sphere, where God is, and that only in ^{or} ecstasy can man come to a knowledge of him'

"But the roots of Sufiism struck also in another direction. We have already seen an early tendency to regard Ali and, later, members of his house as incarnations of divinity. In the East, where God comes near to man, the conception of God in man is not difficult. The ~~BBBBBB~~ prophet through whom God speaks easily slips over into a divine being in whom God exists and may be worshipped. But if with one, why not with another? May it not be possible by purifying exercises to reach this unity? If one is a son of God, may not all become that if they but take the means? The half-understood pantheism which always lurks behind oriental fervors claims its due. From his wild whirling dance, the darwish, stung to cataleptic epilepsy by the throbbing of the drums and the lilting chant, sinks back into the unconsciousness of the divine oneness. He has passed temporarily from this scene of multiplicity into the sea of God's unity and, at death, if he but persevere, he will reach that haven where he fain would be and will abide there forever."*

* Macdonald
Muslim The-
ology, p.182

Sufiism is an organization within the nominal jurisdiction of Islam, but which has a separate hierarchy, a separate ^{religious} terminology, ^{as a Symbolism} and a wholly different conception of God from that taught by Mohammed. ^{the two are} They are made to appear as one by means of a well perfected system of symbol-
its hierarchy is invisible in the sense that it has no local ~~habitation~~ ^{interpretation}.
habitation, and it professes to be free from entanglement with the things of the world, and, as to its head, to be spiritual, invisible,, and in immediate connection with God. ^{This Spiritual head} ~~He~~ is called, says Macdonald, the Qutb, or Axis, and wanders, often invisible and always unknown to the world, through the lands, performing the duties of his office. From him the hierarchy descends, in gradually widening numbers, and the whole system forms a saintly board of administration, by which the invisible government of the world is carried on.

2
BAHAISM AND CHRISTIANITY.
SUFISM.

Allah, as taught by Mohammed, is a personal God, the only God in heaven and earth, who created the world and man and is distinct from them. The supreme God of the Sufi is an impersonal essence who was identified (muttaliq) with created beings, either by fusion (hulul) in them, or because these beings were he himself, and did not contain, either in whole or in part, anything except him. Some of them hold that all things are appearances, which emanate from God.

"But another school of Sufis laid weight on the idea of absolute unity. The multiplicity which we see around us springs from man's multiple senses. Just as there would be no color if there were no light, so the existence of all perceptible things depends on the existence of senses perceiving them... Eliminate then, all perceptions and all beings return to one unity. That is God, who is spread through all beings and unites them without direction or appearance or form or substance."* All is really illusion, nothing really exists but God. This mystical perception of unity is, however, only a stage in the path; there is a further stage where the traveler can again distinguish between beings, and finds them no longer swallowed in oneness. From this he goes on to wisul, "union," hulul, "fusion of being," or ittihad, "identification with God." This is a state of ecstasy when the devotee has passed out of the state of selfhood, has become unconscious of the world, and is conscious only of God.

* Macdonald
Religious
Life and At-
titude in
Islam p.170

The God, ~~however~~, that he becomes conscious of is the impersonal Essence with which he has become identified. The Hindu, when he has arrived at the stage at which he recognizes that his ideas of selfhood are illusions; when he recognizes that he is identified with Brahma, ~~he~~ becomes Brahma. In both cases the drop has been merged with the ocean. There is left the room for doubt, however, as to which was originally the drop, and which was the ocean, and it was often decided by the devotee in favor of the drop. Thus the saying has come down from Bistami, "Beneath my cloak there is naught else than God, and that of the great Sufi saint, Hallaj, who was put to death by Moqtadir for proclaiming in the market place that every man was God.

3
BAHAISM AND CHRISTIANITY.
SUFISM.

One of the methods for "rending the veil of sense," for the "traveler" who has already entered the "path," is given as follows: " Let the seeker sever all the ties of this world and empty it from his heart. Let him cut away all anxiety for family, wealth, children, home; for knowledge, rule, ambition. Let him reduce his heart to a state in which the existence of anything and its non-existence are the same to him. Then let him sit alone in some corner, limiting his religious duties to what are absolutely incumbent, and not occupying himself either with reciting the Quran or considering its meaning or with books of religious traditions or anything of the like. And let him see to it that nothing but God most High enters his mind. Then as he sits alone in solitude, let him not cease saying continuously with his tongue, Allah, Allah," keeping his thought on it. ^(Necessarily he can only keep his thought here on the name by keeping his thought off of God himself) At last he will reach a state when the motion of his tongue will cease, and it will seem as though the word flowed from it. Let him persevere in this until all trace of motion is removed from his tongue, and he finds his heart persevering in the thought. Let him still persevere until the form of the word, its letters and shape, is removed from his heart, and there remain the idea alone, as though clinging to his heart, inseparable from it. So far all is dependent on his will and choice; his continuance, too, in this state and his warding off the whisperings of Satan are also thus dependent; but to bring the mercy of God does not stand in his will or choice. He has now laid himself bare to the breathings of that mercy, and nothing now remains but to await what God will open to him. ^{L.C.P.} Absorption in the essence of duty is his goal.

^{practically the same as} These are the ordinary methods of the Hindu Yogi in their efforts to bring about a mystic union with the soul of the universe. It is very certain that in a considerable proportion

BAHAISM AND CHRISTIANITY.
SUFISM.

of those subjected to such influences the subject will have such raptures and visions as he has heard of occurring to others in like conditions. ^{"But when ye pray, use not vain repetitions,} ~~USE NOT VAIN REPETITIONS (IN YOUR PRAYERS)~~ as the heathen do; for they think that they shall be heard for their much speaking." In these words of our Lord is forbidden an exercise which, in the most susceptible, brings into action latent physical powers which, since they are of the flesh and not of the spirit, are not to be trusted as ^{evidence} ~~evidences~~ of spiritual experiences. The ~~evidence~~ of this is that they may be excited by physical methods, and that only in a small proportion of them do they result in the kind of spiritual life which Christ defines as the fulfilling ^{of} ~~and~~ the law and the prophets, namely, love to God, and love to men.* Another reason for believing them to be *Mat 22:35-40 physical is that they may be brought on by wine, and other alcoholic drinks. The use of the extract of Indian Hemp for this purpose, both in India and Persia is well known. Sulphuric ether ^{and nitrous oxide} ~~is an~~ ^{are} agents that ~~are~~ used frequently for this purpose in the West. One who had by long practice accustomed himself to ~~ecstasies~~ ^{ecstasies} brought about by ether, says of them, "The Anaesthetic Revelation is the initiation of man into the immemorial mystery of the Open Secret of Being, revealed as the Inevitable Vortex of Continuity. Inevitable is the word....It is what has to be....End, beginning, or purpose, it knows not of....It affords no particular of the multiplicity and variety of things....But no words may express the imposing certainty of the patient that he is realizing the primordial, Adamic surprise of Life....that he has known the oldest truth, and that he has done with human theories as to the origin, meaning, or destiny of the race....he reduces the distracting multiplicity of things to the unity for which each of us stands."#

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*Swami Vivekananda quoted by James, l.c. p.400.

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BAHAISM AND CHRISTIANITY.
SUFISM.

to hear what he wishes him to hear, and to believe whatever the operator tells him, no matter how absurd it may be. That God does speak to men through the instrumentality of the subliminal ~~consciousness~~, or of the supersensuous consciousness I have no doubt; I believe that Al Ghazzali, the great Sufi mystic, and many others have had true communion with God through the mystic consciousness, but in these cases the ~~supersensuous consciousness~~ is merely the instrumentality, not the end in itself, which is all that could reasonably be expected when this faculty is unduly excited by physical means. It is true that the means of grace by which men apprehend spiritual truth are largely physical; ~~the writing, translation, the building of churches, the methods used for conducting worship, &c. printing, preaching, and hearing of the word of God, are accomplished~~ through the medium of the physical senses, ~~but it is everywhere too true that when methods are over emphasized they soon degenerate into formalism; they become merely methods, and lose their spiritual power. So the dervish, occupied with the intoxicating delights of his mystic consciousness, forgets that selfish delight is still selfish, though it bear the name of identification with God. and that if it produce no transformation of the character, if it bear not fruit in love and brotherly kindness, its source may well be questioned. One cannot neglect his family, neglect all his duties to his neighbor, and to the reformation of society, of the people among whom his lot is cast in life, unless he be very sure that God has called him to such an office for him, without paying the penalty for it in degradation of his character, and in harm to his fellow man.~~

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IV. ECLECTIC RELIGIONS.

they finally ended in the worship of statues and images."
The ~~who have not followed~~ ^{who have not followed} ~~Buddha can be said to have established the Oneness of God,~~
only in the sense is considered as the ultimate essence of all things.
Even then, he ~~has~~ ^{Hindu} so sublimated the ~~poor~~ ^{poor} conception of Brahma,
the neuter, impersonal principle of which man and nature are

BAHAISM AND CHRISTIANITY.

IV.

ECLECTIC RELIGIONS.

Bahaism does not wish to be classed either as a theistic or a pantheistic religion. It lays claim to the designation, not of a universal religion, but of the universal religion, the one religion, of which all others are varieties. The pantheist says that all gods and men, all nature and all phenomena are in their essence one; Bhai says that in their essential nature all religions are one, whether they be monotheistic or polytheistic, whether theism, or pantheism, or deism, or even atheism be their manifestation, all are one. For Buddhism, which has the largest following of all religions except Christianity, is blankly atheistic, yet Buddhism is a religion at whose shrine multitudes have offered up their lives and all they hold dear. And Buddha is one of the great religious leaders recognized by Bahaism as at least a prophet of God, if he be not given a place ~~among~~ among the number of the "Manifestations." In Chapter XLIII of "Some Answered Questions," the question is asked: concerning the independent prophets and the prophets who are themselves followers: Question. "To Which category do Buddha and Confucius belong?" To this the reply is given as follows: Answer. "Buddha also established a new religion, and Confucius renewed morals and ancient virtues, but their institutions have been entirely destroyed. The beliefs and rites of the Buddhists and Confucianists have not continued in accordance with their fundamental teachings. The founder of Buddhism was a wonderful soul. He established the Oneness of God, but later the principles of his doctrines gradually disappeared, and ignorant customs and ceremonials arose and increased, until they finally ended in the worship of statues and images."

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Buddha can be said to have established the Oneness of God, only in the sense is considered as the ultimate essence of all things. Hindu
Even then, he has so sublimated the ~~pantheistic~~ conception of Brahma, the neuter, impersonal principle of which man and nature are

2
BAHAISM AND CHRISTIANITY
ECLECTIC RELIGIONS.
IV.

Buddhism

all ~~SRS~~ phenomena are manifestations, the essence that unified the millions of gods of the Hindu pantheon, he pushed Brahma so much farther in the background than the Hindus had already placed him, that in the nirvana which he holds out as the only goal for suffering humanity there is offered to his disciples, not the knowledge of one God, but the knowledge that there is no God. When Gautama, the Buddha, died, the prophet Daniel was serving as a member of King Darius' Council, the Pitakas and other sacred books of the Buddhists, written soon after his death, (for like Christ, Gautama wrote nothing himself), are accessible in great abundance in all Buddhist lands, and they correspond with inscriptions found in great profusion, many of which date not far from the period of the Buddha. Scholars of every variety of belief, Hindu as well as Christian, who have made a study of these writings and inscriptions agree that nirvana means extinction, and that the Buddha taught that there was no God. Those who hold a different view are few and far between. The Hindus have sublimated their conception of Brahma, the impersonal Essence that lies far back of all phenomena and all existence, and of which the millions of idols they worship are but symbols. Brahma (masculine), spoken of as "he", is the existent Supreme God of all the gods, Brahma (neuter), spoken of as "it," is Brahma in the state of "Being", the Absolute, the Unconditioned, the ultimate essence of all things, without consciousness, without intelligence, without attributes of any kind, responsive to no appeal or no influence save the one law of necessity to which it bound as rigidly as is the race which, without his conscious volition, owes its existence to him, this is the highest, most remote, and most indifferent to their interests of the gods of the Hindus. Yet the Hindus admit that in Buddha's conception of "nirvana," he carried the refining process one stage beyond the ultimate

3
BAHAISM AND CHRISTIANITY
EC IV.
ECLECTIC RELIGIONS.

stage of pure "Being," and made of it absolute extinction. And with them agree almost every one of the western scholars who have made a profound study of Buddhistic sacred literature,—with them agree the Buddha himself. *According to* In the Parajika, one of the canonical Buddhist Scriptures, *in which* I do not see any one in the heavenly worlds, nor in that of Mara, nor among the inhabitants of the Brahma worlds, nor among gods or men, whom it would be proper for me to honor."

In the Sutta Nipata the Buddha declares, "Without a cause and unknown is the life of mortals in this world." And so in all his teaching. Man, not God, was the supreme object of Buddha's thought, and the hope he held out for man was not that he should be made free from sin, and be united with God in an immortality of holy love, but that he should escape from suffering, by escaping from a hateful existence into nirvana, absolute extinction of Being. Buddha, as you know, like Christ, did not himself write anything; his sayings were written down by his disciples after his death, and were distributed throughout India China, Japan, &c. Buddhism made very rapid progress, and three hundred years after the death of its founder, Asoka, a Buddhist convert, became ruler of the greater part of Hindustan, together with Ceylon and Afghanistan, and Buddhism became the state

When Darius carved the inscriptions at Ganj Nameh and Besitun, Buddha religion of India. With prosperity, as usual, came corruption. It began as a protest against the all prevailing polytheism of the Hindus, and against caste, but the all enveloping pantheism of the Brahmins first corrupted and then overcame it, and at the present time it is almost non-existent in India, the land of its birth and of its early triumphs. But it spread abroad into Ceylon, into Farther India, and China, and Japan, and Thibet, and in Ceylon particularly its teachings are very little changed

was preaching in India, and had Darius extended his Indian Satrapy to the Ganges, as was at one time his intention, he might possibly have met "The Enlightened One," and have had from his own lips an exposition of the "four noble truths of Buddhism, viz. (1) existence is suffering; (2) the cause of pain is desire; (3) suppression of pain is possible through the suppression of desire; (4) the way to this is through the "good law" of Buddha.

4
BAHAISM AND CHRISTIANITY.

IV.
ECLECTIC RELIGIONS.

from those of the earliest of their ~~h~~ sacred books. After the death of Mohammed, as you have read in Moslem histories, all the copies of the suras of the Koran were collected by order of the Caliph Othman, and a commission was appointed to decide which were genuine, and the result of their work was accepted as the canonical Koran. The Buddhist Scriptures were in like manner collected and verified after the death of Gautama. These have come down to us in ancient manuscripts and their copies, and large collections of these are preserved in the monasteries in Buddhist lands. Besides this there are many ~~h~~ Buddhist temples, particularly in Northern India, 800 or more of them, which are hewn out of the solid rock, and many inscriptions of Buddhist texts are preserved in these, and on rocks and monuments elsewhere. There is no difficulty, therefore in ascertaining what doctrines Buddha taught to his disciples, as there is no difficulty in finding what doctrines are taught in the Hebrew and the Jewish Scriptures. It can be only a question of interpretation. If Buddha taught that there was any God over all it was never discovered by his own disciples, and till now, he has had, for 2500 years, no interpreter, though his followers are more numerous than those of any other faith, except Christianity.

Bahaism attempts to construct ~~the~~ a universal religion by taking the doctrines of the religions previously existing ~~h~~, and joining them together by a system of accommodation, each one being modified sufficiently to enable it to fit in with the others. This is accomplished by means of ~~its~~ a system of interpretation mentioned above. Religions constructed in this way are called syncretic, or eclectic religions, and it is under this head that we will consider a Bahaism. It is neither a theistic nor pantheistic religion, but a compound of both, with the addition of quite an infusion of Buddhism.

Buddhism

The claim of Bahaism to be a universal religion cannot be conceded, for it is lacking in some of the essential qualities of a universal religion. This need ~~h~~ of the human race is not met by gathering together many different doctrines under one name, and allowing each worshipper to take his choice among them, it is met by a faith that in itself meets every need, and satisfies every spiritual longing of the heart of man and this is done by Christianity and by it alone.

and that that out of Kabbalah is superior all that makes the soul in its education for the such a faith is a great advantage as it alone.

BAHAISM AND CHRISTIANITY.

IV. ATHEISM.

No race of men has been found on the earth, nor any large class, which is lacking in the religious instinct, no race that does not in some way worship God, or something that has represented God to their minds. This is the almost unanimous testimony of ethnologists, whatever their own religious belief. Travelers, and sometimes missionaries have occasionally reported instances to the contrary, but none of these have been substantiated by more thorough investigation. Imperfect observation, imperfect knowledge of the languages, in question, wrong inferences from observed facts, &c., have in these cases led to wrong conclusions. A few individuals in every ~~class~~ ^{generation} have persuaded themselves that there is no God, but no race has been found so debased as to have no form of worship of the Unseen, and none has made such progress in culture as to find no need for the recognition of some kind of a Deity who holds in his hands the destinies of mankind.

If therefore I characterize Buddhism as an atheistic cult, a system numbering among its adherents a larger following than that of any other religion, save only Christianity, how do I reconcile this with the above facts? How can a religion at the same time deny God, and find so large a following? The answer is that ^{while} the Buddhist philosophy, which is the work of Buddha himself, not only forbade idol worship, but denied that there was any God in heaven or earth, ~~while~~ the Buddhist worship, which is the expression of the unsatisfied need of his followers, has made a god of ^{their own teacher} ~~Buddha~~, setting up his image and his relics as objects of worship in every Buddhist temple in the East. Even during his lifetime ^{Buddha} ~~he~~ was looked upon by his disciples as more than a teacher; his strong and winning personality, his great renunciation of his heirship ^{the throne by} to his fathers,

2
BAHAISM AND CHRISTIANITY.

IV.
ATHEISM.

for a pilgrim's staff, and his teachings and practice of good will toward men, whom Brahmanism had neglected, made for him multitudes of devoted followers. The practical, every day virtues which he taught, and the devotion to his person which he inspired, furnished his followers a living object of worship, and they took little note of the abstruse doctrines of his teaching about God. In the impersonal Divine Essence removed from Brahma they had become accustomed to the idea of a ~~so~~ ^{so far off} and ~~so~~ ^{so} incomprehensible as practically to be non-existent; Buddha might take the one step further and deny God altogether without alienating his followers so long as he himself was left to them. In his doctrine of "nirvana" Buddha took that further step and proclaimed that the goal of humanity was not God, was not "Existence," or "Becoming," or "Being," or absorption in a divine "Essence." It was extinction, absolute, irrevocable. There was an intermediate world peopled by fragments of human personalities, the karma, the carried over balance between good and evil of this life's activities, and these ~~must be~~ ^{reincarnated} through a countless series of deaths and rebirths till all desire, desire for anything, good or bad, is extinguished. ~~Then that is accomplished~~ ^{also} the soul, naturally enough, ~~is~~ ^{is} extinguished, and nothing more need be done. But Buddha was so ~~delighted with~~ ^{hopeless of any good being found in life} the thought of getting rid forever of all that is implied in the thought of existence that he makes of that state a heaven, nothingness. ~~nirvana: no thought~~ ^{became to him a heaven}

"There are religions," says Prof. Max Muller, a distinguished authority on Buddhism, "in which there seems to be no place at all for an approach of the individual soul to God, or for its finding itself in God. Buddhism, in its original form, knows of no objective Deity, of nothing to which the subjective soul could approach or with which it could be united. If we could speak of Deity at all in Buddhism, it would reside in Buddha, ~~that is in~~

3
BAHAISM AND CHRISTIANITY.
IV.
ATHEISM.

Max Muller, Gifford Lectures, 1892, p.363. With this conclusion Rhys Davids, another distinguished authority agrees, in company with almost every other authority in the ^{West and} ~~East~~ in India, including Buddha himself. In the Parajika, one of the Canonical Buddhist Scriptures, Buddha says, "I do not see any one in the heavenly worlds, nor in that of Mara, nor among the inhabitants of the Brahma worlds, nor among gods or men, whom it would be proper for me to honor." In the Sutta Nipata Buddha declares, "Without a cause and unknown is the life of mortals in this world." And so in all his teaching. Man, not God, was the supreme object of Buddha's thought, and the hope he held out for man was not that he should be made free from sin and be united with God in an immortality of holy love, but that he should escape from suffering by escaping from a hateful existence into nirvana.

Buddha was a reformer, and like many other reformers, he went to too great extremes in sweeping away abuses. The man who set fire to his field of ripening wheat in order to drive out the field mice is not regarded as a model of wisdom. Buddha saw the people given over to the worship of false gods and growing continually more debased in morals, and more enslaved by their priestly class, the Brahmans, who regarded themselves as Gods, whom it was the duty and the privilege of all other classes to serve and to worship. He saw the whole life of the people given up to their ~~SSSSSSSSSS~~ ^{the worship} gods and to the service of the Brahmans, their ministers, while there was no one, among gods or men to give a thought to the poor and the suffering. His soul revolted at what he saw. He found no help for himself in the teachings of the Brahmans about God and the future life, and after prolonged meditation alone in the forest he came back and proclaimed that man, ~~SSSSSS~~

Shedd W. N.

Bahai again the idea of the atonement more completely than the Muslim.

13. represents dissatisfaction with the social teachings of Islam and not with its theological conceptions.

Islam "the bare transcendence of its conception of God, dissent from by Sufis or

Sufism emphasizes the one truth in all religions, mystical interpretation, spiritualizing of the law or its practical abrogation for those who reach a certain height of spiritual culture and the divine unwillingness in prophets, messengers and lesser leaders.

Makes hope for salvation in a peering suffering of Sufis and intercession of saints.

910. That Islam asserts the unity of God in the human will. Basing moral conduct by basing authority in the ~~will~~ arbitrary will of God and not in his nature.

10. Wide difference between the Ahl-i-Bahai meaning of incarnation. Idea of atonement in the sufferings of the Sufis.

12. Salvation in a life not in a book and in this Islam takes a retrograde step not forward.

13. Saw a lower conception than truth.

Checklist 2008

P 13 Pauline system of grace & justification by faith and the supersession of the law I believe most probable foundation in Muslims

13 Imaginary dialogue between Pauline & Calvin with Muslims on the Trinity in a current CMS Review

13 Emphasizing power of Spirit and his guidance as against knowledge & the law of divinely appointed guides

15 Cautions against all alleged statement of changes of higher criticism and evolution Both need a foundation & scientific teaching without which they must do harm

The ideas of progressivism in revelation the rise of the human mind and of human spiritual experience as the organs of revelation &c. important to the movement

Islam illustrates necessity of order and organization in the Church & Christ

The importance of the sacramental system of the Church & making it the empirical rather than the idealistic side of religion a point in which Islam (Muslim) is really different

CHRISTIANITY THE UNIVERSAL RELIGION.

Christianity claims to be the universal religion on the ground that it meets all the needs of the human heart in its reaching out for God, and satisfies them, that it recognizes every religious aspiration found in other religions, and provides for them in a better way than is done by them, and that it is free from all the evils incorporated with those aspirations in other religions. By the term Christianity is meant Christianity as it is made known in the New Testament, not ecclesiastical systems bearing the name of Christ, but showing no sign of being touched by his spirit. Brahmanism teaches that God is all and man is nothing; Buddhism teaches that man is all and God is nothing. ~~BBB-~~
~~BBBBBBBBBBBBBBBBBB~~ Christianity exalts God to a higher place without neglecting or ignoring man, than Brahmanism conceives of him, and it does infinitely more for man than Buddhism attempts to do, for it ~~BBBBBB~~
~~BBBBBBBBBBBBBBBBBB~~ does more than Buddhism does to make this world a happy abiding place for him, and in addition it lifts him up to the blessedness of personal communion with God. Confucianism inculcates reverence for one's father, his father's fathers, for the Emperor, who is the father of all the people, but it allows a father to put his children to death, and it teaches nothing of the duty of reverence to a heavenly Father, who is over all. Christianity, in the sacredness with which it holds the family relation does all and more than all that Confucianism seeks to do, for it makes the care of the children as sacred a duty as ~~BBB~~ reverence of the ancestors. And in making the living God alone the object of worship it turns the face of the Confucian from the past of his dead ancestors to the future, full of hope, toward which

CHRISTIANITY THE UNIVERSAL RELIGION

China is now beginning, very hesitatingly, to look.

Islam represents a fierce protest against idolatry, and in its creed of one ^{personal} God it finds that Christianity meets the need with one God, whose ^{triumph} personality, more complex in *nature* being, issues in a revelation incomparably richer in

promise to the world than the Koran has to offer. Islam makes God known as a sovereign who rules ^{his subject} by force of will from above, the New Testament as a Father, ruling ^{inclusion} by love, ^{in his midst} and dwelling by his Spirit, in the midst of his children.

Judaism represents a marvelous revelation by the mouths of prophets, through the legislation and the ritual of the law,

and in the life and history of the Chosen People for two thousand years, all being a preparation for a fuller rev-

elation to which all these things pointed, and which all the nation were expecting at any moment. ^{more} Then their last

prophet gave his testimony to the people, the Temple and the City ^{perished} were destroyed, the law and the sacrifices ^{ceased} came to

^{the Law of Moses came with the Chosen People and its substance} an end, the Chosen people were rooted out of their land

and for another two thousand years have been scattered broad-

cast over the ~~whole~~ world. Meantime He who came to ful- ^{had already come and was rejected and he has waited}

fill the law and the prophets has been waiting for his own

to recognize him and receive him, and as many as receive

him to them he gives power to become the sons of God.

Bahaism now comes professing to bring a revelation of a higher character than any of these, and to include them all as being preparatory stages for itself, as Judaism was preparatory to Christianity. It claims in fact, to be the universal religion.

PRAYER.

And yet the prayer which Christ taught to his disciples hardly more than enters on the threshold of prayer's meaning as exercised by Christ himself. It is recorded that he spent much of his time in prayer, ^{but} prayer never for forgiveness, ^{for himself} ~~but~~ ^{often} for the personal presence and fellowship of his Father, ^{often} in intercession for his disciples, and for them that should believe on him through their word. And that office he still performs for his people, for it is written, "He ever liveth to make intercession for them that come unto God by him."* #Heb 7:25

He is our Advocate,* as is also the Spirit; He is our Mediator * Jn 14:16 of the new covenant†

† Heb 9:15
1 Tim 2:5
Heb 8:6,8
Heb 2:17

, our merciful and faithful High Priest, ^{sins}

to make reconciliation for the ~~BRINGS~~ of the people‡

One such prayer of Christ's has been preserved for us by the Apostle John, his High priestly prayer of intercession for his disciples, before going forth to his crucifixion. Here we feel that our Master is taking us with him, as before he took Peter and James and John, to the Mount of Transfiguration, that we might behold his glory, and we seem to hear with them the Voice out of the cloud, saying, "This is my beloved Son, in whom I am well pleased; hear ye him."

It is related by all Moslem historians that it was a common practice for Mohammed to invoke curses on his enemies, and that he frequently put them to death, when they fell into his hands. The same historians have put it on record that, during the contest of Ali and Moawiyah for the caliphate, it was Ali's custom, in leading the daily prayers of the congregation, to publicly and bitterly curse Moawiyah, and that of Moawiyah in like manner to curse Ali. ~~Look now, all ye who are seeking for truth. Look here, upon this picture, and on this.~~ Which, think you, represents the later and higher revelation of Him whose name is holy, the spirit of the Prophet the Imam, and the Caliph, or the spirit of Christ? Bahaism says, "Not Christ, but the Prophet, not Christ, but the Imam." All that the Prophet and the Imam have said, and all that they have done Bahaism indorses and approves, as done by God himself, for Bahaism ~~claims~~ that they, as God, sit in the temple of God, showing themselves that they are God, teaches that Christ's day was ended and his star had set when the Koran revealed a higher Dispensation of truth, to give light to the world till the yet greater day of Baha U'llah should dawn. And as Bahaism judges, so is Bahaism judged before the bar of God.*

Mohammed never claimed to be more than an apostle. But Bahaism makes him a manifestation of God of a higher degree than Christ.

Teaches, contrary to all that Mohammed and his followers taught or believed

* Matt 7:2

Henderson

BAHAISM AND CHRISTIANITY.

III.

PANTHEISM.

... called forth
 inal principle of the acorn , have become ~~as from~~ from the common
 stock of the physical forces and integrated in the form and functions
 of an individual oak tree, in some such way, so the Hindu reasons,
 do the impersonal forces set free when Brahma as "Being" changes to
 Brahma as "Existence," attain to life and personality in the individ-
 ual man. And as, when the tree dies and decays, all its constituent
 elements are dissipated, to be taken back and united with the com-
 mon reservoirs of matter and force from whence they came, so the
 human body and the human personality together are at death dissipa-
 ted. But the germ of the tree has been preserved in the seed, and
 this takes on a new life, repeated over and over, perpetuating the
 life of the tree indefinitely. Likewise there is a germ or soul
 in the man which survives after death, and which is fated to bring
 forth in another life on earth the fruits of all its activity in
 its previous life, whether this were good or bad. The Hindu idea
 of reincarnation is not that it gives one who has sinned in this
 life another chance under more favorable conditions, nor yet that
 it is a punishment for sin committed in this life, as when there
 is transmigration into the body of a lower animal. It is simply
 the necessity that attaches to existence, the fateful, inflexible
 law that action must bear its appointed fruit in another life. It
 is a law that must be accepted, as life is accepted, because there
 is no help for it. Yet there is help, for it is possible for some
 favored souls to so limit all activity as eventually to escape
 from ~~reincarnation~~ ^{rebirth}, and to reunite the soul with Brahma. There is
 therefore, some element of choice in the destiny of the pantheist,
 though he allows none to the Primal Being of whose life he is a
 part. But his choice can only be made effective through ages of
^{transmigration} effort and self discipline. There is no Saviour whom he may choose- ^{Call upon}

16
BAHAISM AND CHRISTIANITY.

III.
PANTHEISM. *Hinduism*

to deliver him or to help him on his way. He must be his own savior, he must work out his own salvation without any hope that there is a God to work in him to will and to do of his good pleasure. His salvation also, when accomplished, is not salvation from sin, but from existence, which to the Hindu, as to the Buddhist, is the supreme evil. Not faith in a holy divine Being, all whose resources of infinite love and infinite power are pledged to his deliverance, but knowledge, "the knowledge ~~SSSS~~ which realizes that everything is Brahma," this alone liberates him and makes him one in Brahma. Though all souls are emanations of Brahma, all who do not acquire this saving knowledge continue to migrate from body to body forever. Good works since some kind of action is unavoidable it is better to do good than to do evil are better than bad works, for ~~they~~ ^{it is} insure transmigration into the body of a man, not of a beast, but no works ^{at all} are infinitely better than good works, for absolute inactivity has no fruit, and no reincarnation.

Brahma is supposed to be neither good nor bad, in the sense that he transcends all such finite conceptions as good and evil. These are thought of as having to do only with the state of "existence," when the devotee has attained to the blessedness of "knowledge" he, like Brahma, is divested of all bad and all good qualities alike. Knowledge of Brahma, ~~—~~ saving knowledge, means the renunciation of of all knowledge, or interest in anything connected with humanity.

1000 incarnations of Vishnu *as well as of Brahma*
Yet ~~Hinduism~~ ^{Hinduism} abounds in incarnations of the gods. Vishnu, ~~SSS~~, ~~SSSS~~ the manifested Brahma, and Siva, constitute the highest triad of gods under the unmanifested Brahma, and Vishnu has made nine avatars, or incarnations in different forms. Of these the highest were in the forms of Krishna and Rama, but all were Vishnu, and therefore in reality the same. None of these incarnations however, were made for the purpose of delivering the people from sin. The only real sin recognized by Hinduism is ignorance, i.e. absence of

BAHAISM AND CHRISTIANITY.

~~BRAHMANISM.~~ *Naduism*

Four thousand years ago or earlier occurred, at about the same time, and at points not very remote from each other, three great migrations, all of them destined to exert a profound influence on the history of the world. The first in order, though perhaps not the first in time, was Abraham, the Shemite, who at the call of God went out with only his immediate family, from his father's house to a strange ^{population} land ~~having a large~~ ^{where people} population which he could have no hope of being able to overcome by force. But Abraham was distinguished as a man of faith. God was to him an Almighty personal Being, the righteous judge of all the earth. He heard ^{God's} ~~his~~ voice speaking to him; he believed the promises ^{God} ~~he~~ made to him; he had faith that his prayers ^{to God} ~~to~~ for guidance and direction would be answered; and at ^{God's} ~~his~~ command he committed all his fortunes into his hands with trust and confidence, and set forth, not knowing whither he went, to the land of promise which, after many generations, his children were to inherit. *See 1st*

See 2nd The next in order of these migrations was not a single family, going forth ~~LINEARLY~~ ^{was of much greater number than a family} with no dependance but ^{on God, but a race, noble in bearing and with many proud traditions, to take possession of a land} ~~on God, but a race, noble in bearing and with many proud traditions, to take possession of a land~~ ^{which they were to make the name after themselves.} They came from the high table lands of Balkh and Bokhara, though it is now believed that this was not their original home, and, coming down through the passes of the Hindu Kush, they overcame the inhabitants of the ^{land} ~~land~~ ^{countries} to the south, and established themselves in possession. They were a proud people, whose ^{descendants} ~~traced~~ their descent ^{from} ~~to~~ Japheth, the son of Noah, and they called themselves "Arya," the noble ones. *or a Hygon*

1a
BAHAISM AND CHRISTIANITY.

~~BRAHMANISM.~~ *Hinduism*

To Abraham was revealed the knowledge of one God, one truth, one religion; a universal religion; good tidings of great joy, which should be to all peoples; in him and in his seed should all the families of the earth be blessed. Abraham saw, and in seeing he was glad, that the faith thus revealed to him would not become universal by accretion from without, but by ~~X~~ development from within; that its growth should not be as the snow ball, but as the seed, that it should not be a mechanism, a temple, curiously wrought, and inviting to its worship people from every clime and every faith, but an organism, a tree of life, whose leaves should be for the healing of the nations.

Sup 1

BAHAISM AND CHRISTIANITY.

~~BRADMANISM.~~*Miscellaneous*

While and the new home of which they possessed themselves they called Iran, the land of the Arya. The God of the Arya was not a person, but a principle, ~~ANABABZELBWBESBIMPBBBIBLBZBBBBOBBBHP~~ an essence. To conceive of an essence, so that it could be intelligently worshipped was very difficult, therefore the Arya ^{used} ~~the~~ the sun, the moon and stars, the earth, fire, &c. as symbols of the Essence, and paid their worship to them. At length a prophet arose in Iran who taught them that there was not one essence, but two, one the good principle, whose name was Ahura Mazda, or Ormazd, and the evil principle, whose name was Angra Mainya, or Ahriman. This great teacher, Zoroaster, taught many truths about God in his doctrines concerning Ahura Mazda; his conceptions of him were indeed, in some respects very near to those of the Hebrew prophets concerning Jehovah. There were ^{three} two particulars, however, in which the Persian fell far below the Hebrew in his knowledge of God.

The Persian ascribed to God neither the qualities of a personal Being, nor did he think of him as omnipotent. ^{and he condoned the worship of the heavenly bodies as symbols of God} We will see in the further course of this study how fatal ^{to truth} were ~~both~~ ^{a number of} these defects in Zoroaster's teaching. ^{1st relating to his own strength to overcome evil}

But there was one truth about God that ~~Zoroaster~~ ^{he} emphasized hardly less forcibly than did the prophets of Israel, namely ^{positive, and not a negative evil, a} that sin is a thing that is utterly and eternally hateful to God, ~~and~~ that it is the duty of man to hate it as God hates it, and to forever fight against it under whatever form it presented itself. ^{yet new again as in the instance given above Zoroaster's teaching is on a very much lower plane than Christianity} ~~For Christianity teaches that Christ~~ ^{on the contrary} gracious-

~~it~~ admits man to a share with him in the work of redeeming others, and of destroying the works of the devil. ^{out that this is all of grace not at all of necessity} It was Zoroaster's teaching ^{on the contrary} that the assistance of man was necessary to Ahura Mazda, to enable him eventually to overcome Angra Mainyu.

3
BAHAISM AND CHRISTIANITY.
~~BRAHMANISM.~~ *Hinduism*

The third of these great migrations was from the same region as the second, and was made by the same people, the Aryans, and this branch of that great race moved south and east and took up their abode in the great plains of India. With all the Aryans the Hindus, as this branch was called, were believers in one God, who was not a personal Being, but a principle, an Essence. ~~As~~ *With* their brethren the Persians they worshipped the heavenly bodies as manifestations of the one God. At first these were regarded as ~~concrete~~ *definite forms* symbols, ~~of~~ *as* abstract divinities representing different attributes of the one ~~impersonal~~ *impersonal* Essence, Brahma. In itself the Essence was supposed to have no attributes, and could not be described in terms of human speech, but the lower divinities, which were manifestations of Brahma, represented attributes. Thus the masculine Brahma, the Creator, with Siva, the Destroyer, Vishnu, the preserver, Indra, Krishna, and many others came to be worshipped as manifestations of Brahma. The Hindus were a very religious people and the priestly class, called Brahmins, were held in the highest estimation. They, with the warrior and the merchant classes were supposed to have sprung from Brahma's head and body, while there was a lower class, called Sudras, which came from his feet and were thought to be worthy only of menial occupations. At first these distinctions of class, or caste, were not very rigid, and many were admitted to the higher castes from the lower, but the divisive tendencies grew gradually stronger till they became fixed and unalterable. The three higher castes were Aryans, and were called the Twice Born; the Sudras consisted of the conquered people, the natives of the land in which the Aryans took up their new home.

BAHAISM AND CHRISTIANITY.

~~BRAHMANISM.~~ *Brahmanism*

A thousand years before the time of Alexander the Great the Hindus were settled in northern India, and there they further elaborated their systems of philosophy, of which that of the Vedanta was most generally accepted. In this it was taught that there was but one ^{Real} thing in ^{Existence} the universe, the Universal Soul, Brahma, and that all that seemed to be, other than it ^{self} was Maya "illusion." Every soul was a part of the one Soul, and from it the Brahmans were not far removed. The warrior and agricultural castes were ^{also} further ^{disseminated from Brahma} removed; the Sudras, who were non-Aryans were so far off as hardly to be counted as belonging to Brahma at all. The Hindus had already a very voluminous religious literature, the Vedas, or sacred hymns; the laws of Manu; the Ramayana, and Mahabharata, or religious poems, the Puranas, &c. &c. In coming to their new home they conquered and partly dispossessed the native inhabitants, they took to themselves their women, and they adopted many of their forms of worship. God was one, and all things were manifestations of him; religion was one and all forms and doctrines were manifestations of the one truth; it was consequently, easy for them to take up the aboriginal cults which they found in the land and make them a part of the worship of Brahma, ^{For the manifested Brahma could be worshipped, the} the expression of the ^{being} Es-
sence Brahma, ~~who was~~ ^{being} above all forms of worship or of description. And so it came about that their religion, which the earliest Vedas show to have been originally monotheistic, ^{the latter} became more and more polytheistic as it became affiliated with the animistic cults of the subject races. ^{The latter} These were taken up bodily in many cases, into the fold of Hinduism, and their followers were permitted to practice their own rites and hold

to their old beliefs on condition that they acknowledged the overlordship of Brahma, and the supremacy of the Brahmans. With all their theories that God was all and all was God the Brahmans made the caste distinctions more and more rigorous, till they succeeded in raising themselves almost to the rank of Gods, while the poor Sudras, on the other hand, were correspondingly degraded. They were not permitted to have instruction in sacred things, for which they were regarded as unfitted; the Sudra, and much more, the Pariah, was unclean; his shadow even must not be permitted to fall upon a Brahman; he was regarded as inferior to many of the lower animals, some of which, and notably the cow, were deified.

The philosophy of the Vedanta is in many respects like that of the Greeks, of the various schools. There is so much in it that stands for pantheism everywhere that I can do no better than give a summary

Pages 16-26 2

God Manifest in the Flesh
are here inserted to be later adapted
if desired, or thrown out.

GOD MANIFEST IN THE FLESH

the body, the world, all the phenomena of nature, as well as in the things of the mind and the spirit. To him the command of God to Adam to replenish the earth and subdue it, was a God-appointed mission to Adam's posterity. So he has gone forth clearing forests, building cities, draining marshes, converting deserts into fruitful fields. Preeminently in these latter days has the occidental Aryan brought into subjection the most destructive and most mysterious ^{of the power of nature} ~~physical~~ forces. He has harnessed steam and bade it plow the sea with giant ships, greater in dimensions than the ark of his great ancestor. He has made it carry inconceivable burdens across valley and mountain that would have taxed the powers of the jinn of the fisherman's ^{tale} ~~bottle~~. He has tamed the lightning, making it first his nimble messenger, and ^{just} now putting it in training to be his man of all work. He has analysed the sunbeam, and made the light wave tell him the secrets of the remotest stars. He now bids fair to establish his authority over the air, and compel it to fetch and carry at his bidding. And as he long ago cleared the jungles of the wild beasts that were wont to ravage and destroy, he has now, by the aid of the microscope, tracked to their lair an innumerable horde of infinitely more destructive microbes

that prey unseen on the human race, and some of these he has already vanquished. ^{Since the American occupation, but a few years ago, he}

But that branch of the family of Japheth which turned their faces from their ancestral home southward and eastward cared for none of these things. So little did they care for the mere doing of things that they kept no records of their own history. So little were they interested in subduing the world

that throughout their entire history they have allowed themselves to be ~~subdued~~ and enslaved by tyrants and oppressors. ^{of their own race}

our language
yellow fever from
Cuba and the
Isthmus of Panama
and transformed the
letter from an
abolition of pests
leaves to a
region of exceptional
total healthfulness
that has been kept

GOD MANIFEST IN THE FLESH

But if the ^{Hindu} oriental has been indifferent to outward things it has been because he has regarded the things of the soul as alone worthy of his attention. The ^{Englishman and the American} Italian and the Briton hurried to the ends of the earth to discover new lands and new peoples.

They explore the heavens with the telescope and, ~~discover new~~

~~discover new~~ under the all revealing eye of the microscope ^{discover new}

The Hindu turns his telescope into his own soul, and fathoms ^{worlds of} great-
er mysteries ^{as he believes} in the abysses of his own consciousness than any ^{teeming} life

that are hidden in the depths of space. He is right in believing

the things that are unseen to be more important than the things

that are seen, if he means by the things that are unseen the

^{what} ~~same thing that~~ Paul meant ^t by that term. But the mystic con-

sciousness with which the oriental ² is so highly endowed by

heredity, and which he has so assiduously cultivated from re-

mote ages to the present, is not in itself spiritual conscious-

ness. It is one of the many avenues of approach to spiritual

life, but it is no more life in itself, than the steam engine is

a motive power without steam. The mystic temperament is a sen-

sitive and delicately adjusted instrument upon which the Spir-

it of God can work, but it is an instrument which is acted on

by many other influences. Christ's own test of spirituality

remains the only true one,—"By their fruits ye shall know them."

The occidental mind is ^{possibly} ~~perhaps~~ inferior in delicacy of perception,

but where it has not trusted to its own powers, but has leaned

in faith on God's revelation of himself in Christ, it has at-

tained to a degree and ^{quality} of spiritual fruitfulness to

which all ^{purely} human effort offers no parallel. God's order includes

both the seen and the unseen, both the things of the spirit and the things of the flesh both the soul and the body. Man's effort is transcendent and is not a side that order have ^{cannot result in good to the individual} ^{ultimately} ^{is not good for the hive is not good for the bee.} ^{It is safe to say that what}

Druidic Mysticism

Clear the
up and
open the
eyes.

GOD MANIFEST IN THE FLESH

Thus pantheism ~~which has been the dominant idea in the East~~ has taken on different forms as it has developed respectively in the east and in the west. The Greek saw God in all things, seen and unseen. His problem was to discover the relation between these two ^{opposed} aspects of God's being, and to the solution of this problem the Greek intellect, ^{the most perfectly equipped} ~~the most perfectly equipped~~ ^{instrument} for the task ~~that the human race~~ has yet produced, addressed itself

to the utmost limit of its marvellous powers—and met with utter and hopeless failure. ^{an argument in regard to the uncertainty of the} The Brahmin, in his new found home in

India was at an earlier date occupied with the same great problem. Even at that early period there had developed temperamental differences between the Aryan who migrated west and the Aryan who ^{eastward} migrated south. ~~The illimitable forces~~ ^{of the Eastern Aryan and} of nature so manifest in ~~the~~ new environment, with which man seemed so utterly unable to cope, ~~he~~ turned his thoughts to the contemplation of a power behind nature, so great as, by contrast, utterly to dwarf all nature's visible manifestations.

~~The cultivated classes of Greece had abundance of leisure with which to pursue without hindrance their intellectual and aesthetic tastes. Dwelling in cities usually independent of one another, and with all their menial work done by slaves, they had no compelling interests in the state outside the narrow sphere of their city life to absorb their energies, and they were not obliged to labor for their daily bread. Their activities were therefore predominantly intellectual. By a wholly different course of development, The Brahmins, the priestly class of the Aryans, attained to a dominating intellectual pre-eminence. The primitive society became ~~vornobated~~ ^{soon} divided up into ^{a dominating} ~~three~~ ^{three} principal castes, of which the Brahmin was the highest, with special ^{occupations} ~~activities~~ for each. ~~The lower~~ ^{made up of the subjugated aborigines} castes were ^{and} ~~worthy~~ ^{inferior} in~~

A western poet has attempted to express the difference in the lines of the East and West. It is said that the Greek intellect was born in the East, but it was the Greek intellect that came presently to the present world. The present world is the world of the East. The word of God is mighty in the pulling down of strongholds, and to the leveling of such walls of difference as there are, the mental attitude of the East and the West.

GOD MANIFEST IN THE FLESH

in the estimation of the higher, of even less consideration than his every want supplied by menials, and with no sympathies outside slaves. The Brahmin gradually came to be looked upon by himself his own caste and all below him in the scale of humanity, as a god like being, in whom were incarnated the virtues of Brahma, the impersonal essence of God. He had nothing to do but to speculate on the

The Brahmin solved, to his own satisfaction, the problem of the Greek by reducing it to its simplest terms. He reconciled the seen with the unseen by eliminating the seen. God became all, man and nature ~~was~~ nothing. Whatever was seen was not, it existed only as false belief, Maya, illusion. Out of the primal essence Brahma, ~~the~~ *was evolved the manifestation, the masculine Brahma* ~~the neuter essence alone~~ brought forth. He alone existed, in a state of apathetic solitude. Maya is thus explained by a Hindu writer, quoted by Clarke: "Dissatisfied with his own solitude, Brahma feels a desire to create worlds, and then the volition ceases so far as he is concerned, ~~and he sinks into his apathetic happiness, while the desire, thus willed into existence, assumes an active character.~~ *and he sinks again into his apathetic happiness, while the* desire, thus willed into existence, assumes an active character. It becomes Maya, and by this was the universe created, without exertion on the part of Brahma. This passing wish of Brahma carried, however, no reality with it. And the creation proceeding from it is only an illusion. There is only an absolute Unity really existing, and existing without plurality. But he is like one asleep. Krishna, in the Gita, says: 'These works (the universe confine not me, for I am like one who sitteth aloof uninterested in them all' The universe is therefore all illusion, holding a position between something and nothing. It is real as an illusion. but unreal as being. It is not true, because it has no essence; but not false, because its existence, even as illusion, is from God. The Vedanta declares: 'From the highest state of Brahma to the lowest condition of a straw, all things are illusion'"

GOD MANIFEST IN THE FLESH

individual oak the impersonal forces of nature, light, heat, electricity, motion, activism, interacting with the germinal principle of the oak attain to the individual life and functions of the oak tree, so in some analogous way do the impersonal forces set free in God's "existence", interacting with the germinal principle of God's "being" attain to life and personality in the individual man. And as, when the tree dies and decays, all its constituent elements are dissipated, to be taken back again to the common reservoirs of force and matter whence they came, so the human soul and the human body together are at death dissipated, all to be restored again to the common soul of the universe. The personal identity of the man no more persists after the death of the body than the individual identity of the tree persists after it has been reduced to ashes in the furnace.

*yet in the ashes
is the result of
the combustion
of the tree though
the tree is no more
so the total ac-
tion of the in-
dividual persists
in this world
in the next life
though the in-
dividual self
has no continued
existence*

*The "existent" God creates man, not by any conscious act
nor for any definite purpose
but in the
similar
way to that
in which a
salt solution
in response
produces
crystals of
salt. As
cause it is
no time to do it*

~~God has nothing in common with man, and in his mutability, and in his passions. The transcendent~~
God, the God of pure "being", is as absolutely remote from all direct relation to man as if he were imprisoned forever in the remotest star that wanders in the abysses of space. He is constantly represented in the Upanishads as absolutely passive, wholly indifferent to the exercise of the mighty powers inherent in him, for good or for evil, indifferent to all the emotions that act so powerfully on the minds and hearts of the finite beings who proceed from him. His will is an inflexible necessity imposed on him by the constitution of his being; his thoughts are but the troubled motions of his dreams, without purpose or meaning, he knows his dream children as little as he is known by them; he has no affections, he neither loves nor

GOD MANIFEST IN THE FLESH

hates, for to do either would imply a transition from some other state, would imply imperfection either in the state from which the transition is made or in that to which it attains. He neither loves righteousness nor hates iniquity. These are relative

It is therefore impossible for any man to sin against him, first, because he is unconscious of man's existence, and second, because man is a part of God, and whatever man does is the unconscious act of God Himself. But man may sin against the lower gods, as against the manifestations of God.

qualities, pertaining only to the finite world of existence. He as absolute being has no knowledge of anything relative. He *Brahma* gives off spiritual existences as the tree produces fruit, or the flower gives off fragrance. These in time come into the world of relation, and as respects man's relation to them sin and righteousness have meaning, but not to *God* as the Absolute.

"The impersonal self, *Brahma*, is 'existent', intelligence, beatitude, *sachchidananda*:—existent, as imparting existence and manifestations to everything that is known and seems to be; intelligence, as being self-luminous, as giving light to all things, making to appear all things that do appear; beatitude, as exempt from all the miseries of metempsychosis, from evil, pain, and sorrow, a beatitude in which there is no distinction between the bliss and the blissful subject, a beatitude like the repose of dreamless sleep. It is ever pure, intelligent, and free: pure, as free from desire and aversion, and passionless, as unaffected by illusory limitations; intelligent, as irradiating all things, illuminating the otherwise dark or unconscious modifications of the sensories and intellects of personal spirits, and as illuminating the objects of those modifications; free, as unaffected by the experiences of those spirits, exempt from implication in the unreal. It is unmodifiable, and therefore neither knows, nor acts, nor suffers. All cognition, action, and passion belong to the unreal world of duality, and are the modifications of the sensory and intellect of personal souls." —Encyclopaedia Britannica, Art.—Vedanta.

(note the definitions given of these terms)

The Indo-Aryans, according to the earliest Vedic hymns, appear to have been monotheistic, and to have found life pleasurable. They are represented as praying for long life, and for an after-life in the body. They are thought to have imbibed their pessimistic views of life, and the doctrine of metempsychosis which made of all the future life known to them an interminable and horrible dream which filled the present and the future of their existence with unutterable misery, these they are supposed to have taken up in after times from the lower races which they supplanted in India, and with whom they freely commingled.

GOD MANIFEST IN THE FLESH

~~Possessed, by whatever means, of this idea, their world horizon is darkened by its ominous shadow.~~

"The world was pictured by the Indian sages as a series, beginningless and endless, of bodies and environments, through which personal souls—that is, the one soul illusively viewing itself as many—pass. They pass through it for the fruition of their works, bhoga. The material of which it is built up at each period of evolution is the cosmical illusion, maya. This is the principle by which ~~soul~~ ^{self} mistakes itself for not-self, identifies itself with fictitious adjuncts, upadhi, with the organs, the faculties, the organism. It is this illusion that gives rise to the unreal world of duality, generable, mutable, corruptible.The soul is confined to the body as within a prison. Its doings and sufferings are as unreal as the apparent motion of the trees upon the bank to one sailing down the river. The experience of life after life is the phantasmagory of a waking dream.... A place is found in the imagery for the deities and their paradises only these deities and their paradises, up to the Demiurgus himself, the Isvara, and the brahmaloka, the sphere of Brahma, are, per se fictitious, unreal, illusory! . But the highest reward of piety is continuance in the sphere of Brahma for an aeon only, when the interminable round of transmigrations must begin anew. The only real immortality is extrication from metempsychosis, reunion with the impersonal self, to be reached not by works but by knowledge."—Ib.

creation of existence is the supreme blessing

Existence is the supreme evil, sin consists alone in suffering. *Merit is less than demerit prolonging the series, and must be shunned as sin by the aspirant to extrication from existence.* Salvation is escape from suffering, and this can only be effected

through knowledge, by which alone can the way be found to es-

cape from the miseries of endless transmigrations.

To recognize the necessity of existence is to know Brahman, to know Brahman is to become Brahman, to escape from

"The transmigratory series is said to consist of agents, actions, and fruits of action.. It is described as an unbroken succession of evils,—birth, death, bereavement, and other sorrows,—arising from transition from body to body. The individual soul floats down the stream, 'like a gourd upon the waters', through embodiment after embodiment, 'from a patch of grass to the first of the divinities,' through forms inorganic and organic, vegetable, animal, human, ultra-human, infernal, and celestial. Each later stage is determined by the good or evil actions of the individual in his earlier embodiments, by a blindly, fatally operating law of retribution, adrishta. ~~It is in conformity to this principle that the Demiurgus, Isvara, the God who is the creator and maker of the world, puts together and rules the transmigratory series through the successive aeons. It is this principle that clears the Demiurgus of the charge of cruelty and injustice on account of the miseries and inequalities of life. In all that it does and suffers the soul is reaping the fruits of its own actions. Its actions proceed from preferences and aversions, and these proceed from illusion, from its identifying itself with its per se unconscious senses, faculties and organism. Merit, no less than demerit, prolongs the series and must be shunned as sin by the aspirant to extrication?~~—Ibid

15 24
GOD MANIFEST IN THE FLESH

The principle of bhoga, fruition of all action, requires that every action of whatever kind must work out its appointed fruit in experience. As a single life is not long enough for the consequences of past actions to manifest themselves, the soul must be ~~re-embodied~~ ^{re-incarnated} to give it that opportunity. A good action, if good enough to bring forth much good fruit, brings to the doer a severer penalty than a less prolific evil action, as its fruits must all be brought forth before the unhappy soul can be absorbed in the impersonal essence of Brahman and escape further transmigrations.

The Vedantic philosophy, making God all and man nothing, works out its natural fruit in making its devotees selfishly intent on working out their own salvation and making them indifferent to the welfare of others. Thus the institution of caste has divided society into superimposed strata of which the higher despise the lower, and in which the lowest are bound to their degraded lot by fetters of religion and custom more rigid than steel. In the midst of this concentration of the intellect of the people on one God there has risen also a polytheism the most degrading, and the most startling in the multiplicity of its gods, of which history furnishes any example. ^{supre}

We have seen that the western Aryan, while he sought to identify God and nature in his philosophy, failed to proceed to the lengths of his eastern kinsman in ignoring man's identity. In the next chapter we will endeavor to show the effect of this difference of conception in preparing the western races for the acceptance of the glad tidings of the Godman who should in his own Person reconcile the finite with the infinite, and, in his own life offered up, bridge the gulf and solve the problem of the ages to which the philosophers had been unable to offer any real answer.

GOD MANIFEST IN THE FLESH

~~To the Hindu the greatest of all evils is existence, the greatest of blessings is cessation from existence.~~ Action

prolongs existence, since its fruits must be brought forth, ^{in another incarnation} and this requires time and place ^{for} their development. The

result is a ceaseless round of transmigrations, every act,

good or bad, in the present life requiring rebirth into

another body that its fruits may find their development.

So long as there is any kind of action, physical, mental

or spiritual so long must existence last, so long must trans-

migrations continue. And through all this interminable

round of transmigrations the soul's identity is in some

measure preserved, otherwise its existence would cease.

When the long agony of transmigration ends, then the soul

is released from its entanglement in the net of illusion and

it is lost in the essence, in the abyss of unconscious "Being".

How shall the harassed soul free itself from the necessity

of continued rebirths? Only by cessation of action. But

all action is the fruit of desire, therefore desire must be

quenched if the soul is to find salvation. Asceticism

therefore becomes the way of life. To the extent to which

the soul is weaned from desire of anything, good or bad,

to that extent it has worked out its own salvation, extin-

guishing desire, forestalling action and its results, shor-

tening transmigrations, hastening the day of absorption in

the essence, Brahman. ~~And all the series is controlled by~~

~~knowledge. Knowledge diagnoses the evil, knowledge discov-~~

~~ers the remedy, knowledge directs its administration.~~

~~Knowledge is life, and life is the effacement of existence.~~

as good deed that must
bring forth much fruit
in this world -
poenathu than a less
deed as its fruits must
all be brought forth
before the unhappy
soul can escape
further transmigrations
and be absorbed in
Brahman.

Enough of it
pursued to harness it to its Karma it is unexpended surplus of action from
the last
incarnation

See Knowledge

GOD MANIFEST IN THE FLESH

The conception of the Hindu of the relation existing between God and the soul finds a crude illustration in the case of the sick and delirious child which imagines that it is lost in the wilderness, and in danger from wild beasts, serpents, ~~high~~, hunger, thirst, &c., and which calls piteously for deliverance. Every effort it makes inspired by hatred of its foes, every effort inspired by love of its parents and longing for its home equally aggravates its delirium. Its only hope of finding its home and friends is in rest and sleep,—in absolute passivity of thought and desire. Then, when it wakes and recognizes its home—it is at home. It is a very ~~simple and plausible~~ *specious and seductive* explanation of the mysteries of providence, ~~and one that is very seductive, both to the minds~~ *of the wise and of the foolish.*

Karma is a term used both by the Hindu and the Buddhist to express the aggregate of action during the life of the individual which must go over into the next stage of existence to have its fruitage brought to development. All action, of whatever character, is included in the sum, and pay alike its penalty. There is no ethical quality in the conception. It is as if the prodigal son, having wasted his patrimony in riotous living, should devote all the rest of his life to works of love and mercy, to find at the end that his good works and loving purposes counted just as much against his peace and the attainment of salvation as did those that were evil.

Asceticism is naturally the form most generally assumed by *religious devotion, wherever the efficacy of works for sal-

vation is an article of faith. It is therefore not strange that it should be a very prominent feature of Hindu worship. Yogis, ascetics, are seen everywhere in swarms, all alike dyed, while those who have been incapacitated from the pursuit of their religious duty — in Hindustan

~~James~~

James Freeman Clarke on
Henderson.

Clarke

TEN GREAT RELIGIONS.

BRAHMANISM.

The doctrine of Brahma is taught in the Mimansa. Brahma is the one, eternal, absolute, unchangeable Being. He unfolds into the universe as Creator and Created. He becomes first ether, then air, then fire, then water, then earth. From these five elements all bodily existence proceeds. Souls are sparks from the central fire of Brahma, separated for a time, to be absorbed again at last.

Brahma, in his highest form as Para-Brahm, stands for the Absolute Being. The following passage is from a Upanishad, translated by Windischmann:—"How can any one teach concerning Brahma? he is neither the known nor the unknown. That which cannot be expressed by words, but through which all expression comes, this I know to be Brahma. That which cannot be thought by the mind, but by which all thinking comes, this I know is Brahma. That which cannot be seen by the eye, but by which the eye sees, is Brahma. If thou thinkest that thou canst know it, then in truth thou knowest it very little. To whom it is unknown, he knows it; but to whom it is known, he knows it not.

In the Vedanta philosophy this speculative philosophy pantheism is carried further. Thus speaks Sankara, the chief teacher of the Vedanta philosophy "I am the great Brahma, eternal, pure, free, one, constant, happy, existin without end. He who ceases to contemplate other things, who retires into solitude, annihilates his desires, and subjects his passions, he understands that Spirit is the One and the Eternal. The wise man annihilates all sensible things in spiritual things, and contemplates that one Spirit who resembles pure space. Brahma is without size, quality, character, or division." "The world is appearance without Being, it is like the deception of a dream. The soul itself has no actual being."

TEN GREAT RELIGIONS.

BRAHMANISM.

There is an essay on Vedantism in a book published in Calcutta, 1854, by a young Hindoo, Shoshee Chunder Dutt, which describes the creation as proceeding from Maya, in this way: "Dissatisfied with his own solitude, Brahma feels a desire to create worlds, and then the volition ceases so far as he is concerned, and he sinks again into his apathetic happiness, while the desire, thus willed into existence, assumes an active character. It becomes Maya, and by this was the universe created, without exertion on the part of Brahma. The passing wish of Brahma carried, however, no reality with it. And the creation proceeding from it is only an ^{really} illusion. There is only absolute unity existing, and existing without plurality. But he is like one asleep. Krishna in the Gita says: 'These works (the universe) confine me not, for I am like one who sitteth aloof uninterested in them all'. The universe is therefore all illusion, holding a position between something and nothing. It is real as an illusion, but unreal as being. It is not true, because it has no essence; but not false, because its existence, even as illusion, is from God. The Vedanta declares: 'From the highest state of Brahma to the lowest condition of a straw, all things are delusion.'"

Chunder Dutt, however contradicts Bunsen's assertion that the soul also is an illusion according to the Vedanta. "The soul," he says, "is not subject to birth or death, but is in its substance from Brahma himself." The truth seems to be that the Vedanta regards the individuation of the soul as Maya and illusive, but the substance of the soul is from Brahma and destined to be absorbed into him. As the body of man is to be resolved into its material elements, so the soul of man is to be resolved into Brahma. This substance of the soul is neither born nor dies, nor is it a thing of which it

TEN GREAT RELIGIONS.

BRAHMANISM.

can be said, "it was, is, or shall be."

Those only who have obtained a knowledge of God are rewarded by absorption, but the rest continue to migrate from body to body so long as they remain unqualified for the same. "The knower of God becomes God." This union with the Deity is the total loss of personal identity, and is the attainment of the highest bliss, in which are no grades and from which is no return. It comes not from good works or penances, for these confine the soul and do not liberate it. "The confinement of fetters is the same whether the chain be of gold or of iron." The knowledge which realizes that everything is Brahm alone liberates the soul. It annuls the effects both of our virtues and our vices. We traverse thereby both merit and demerit, the heart's knot is broken, all doubts are split, and all our works perish. Only by perfect abstraction, not merely from the senses, but also from the thinking intellect, and by remaining in the knowing intellect, does the devotee become identified with Brahm. He then remains as pure glass when the shadow has left it. He lives destitute of passions and affections. He lives sinless; for as water wets not the leaf of the lotus, so sin touches not him who knows God." He stands in no further need of virtue, for "of what use can be a winnowing fan when the sweet southern wind is blowing." His meditations are of this sort: "I am Brahm, I am life. I am everlasting, perfect, self-existent, undivided, joyful."

If according to this system, therefore, knowledge alone unites the soul to God, the question comes, Of what use are acts of virtue, penances, sacrifices, worship? The answer is that they effect a happytransmigration from the lower forms of bodily life to higher ones. They do not accomplish the great end, which is absorption and escape from Maya, but they prepare the way for it by causing one to be born in a higher

TEN GREAT RELIGIONS.

BRAHMANISM.

condition.

P. 120.--The second system, the Sankhya, is founded on two principles, both uncreated and eternal. Nature, and ~~the~~ Soul. Nature is one, active, creating, non-intelligent. Souls are many, passive, not creative, intelligent, and in all things the opposite to Nature. But from the union of the two all the visible universe proceeds, according to the law of cause and effect. Brahma did not desire to create the universe; had he done so he could not have created it. For desire implies want, imperfection. And if he was able he would not have desired to do it. Therefore he did not create it.

Every soul is clothed in two bodies,--the interior original body, the individualizing force which is eternal as itself and accompanies it through all its migrations; and the material, secondary body, made of the five elements, ether, air, fire, water and earth. The original body is subtle and spiritual. It is the office of Nature to liberate the Soul. Nature is not what we perceive by the senses, but an invisible, plastic principle behind, which must be known by the intellect. As the Soul ascends by goodness, it is freed by knowledge. The final result of this emancipation is the certainty of non-existence, "neither I am, nor is aught mine, nor do I exist," which seems to be the same result as that of Hegel, Being=Not-Being.

P. 121.--Accordingly, the result of knowledge is to put an end to creation, and to leave the Soul emancipated from desire, from change, from the material body, in a state which is being but not existence.

This Sankhya ~~doctrine~~ philosophy becomes of great importance when we consider that it was the undoubted source of Buddhism

The Nyaya system differs from ~~that~~ the Sankhya in its third eternal principle, Atoms, and in its assumption of the

TEN GREAT RELIGIONS.

BRAHMANISM.

existence of a Supreme Soul, Brahma, who is almighty and all wise. It is a more dialectic system than the others, and is rather of the nature of a logic than of a philosophy.....

P.124. Simple monotheism does not long satisfy the speculative intellect, because though it accounts for the harmonies of creation, it leaves its discords unexplained.. But a dualism of opposing forces is found still more unsatisfactory, for the world does not appear to be such a scene of utter warfare and discord as this. So the mind comes to accept a Triad, in which the unities of life and growth proceed from one element, the antagonisms from a second, and the higher harmonies of reconciled opposition from a third. The Brahmanical Triad arose in the same way.

Thus grew up, from amid the spiritual pantheism into which all Hindoo religion seems to have settled, another system, that of the Trimurti, or Divine Triad; the Indian Trinity of Brahma, Vishnu, and Siva. This Triad expresses the unity of Creation, Destruction, and Restoration.....

It is almost certain that this Hindoo Triad was the result of an ingenious and successful attempt, on the part of the Brahmans, to unite all classes of worshippers in India against the Buddhists....

The struggle between the Brahmans and Buddhists lasted during nine centuries (from A.D. 500 to A.D. 1400), ending with the total expulsion of Buddhism, and the triumphant establishment of the Triad, as the worship of India...

The worship of Brahma, the Creator, soon ceased to be popular, and the worship of Siva and Vishnu as Krishna remain as the popular religion of India.

One part, and a very curious one, of the worship of Vishnu is the doctrine of the Avatars, or incarnations of that deity.

TEN GREAT RELIGIONS.

BRAHMANISM.

There are ten of these Avatars,--nine have passed and one is to come. The object of Vishnu is, each time, to save the gods from destruction impending over them in consequence of the immense power acquired by some king, giant, or demon, by superior acts of austerity and piety. For here as elsewhere, extreme spiritualism is often divorced from morality; and so these extremely pious, spiritual, and self-denying giants are the most cruel and tyrannical monsters, who must be destroyed at all hazards. Vishnu, by force or fraud, overcomes them all.....

This system of Avatars is so peculiar and so deeply rooted in the system, that it would seem to indicate some law of Hindoo thought. Perhaps some explanation may be reached thus:-

We observe that,-

Vishnu does not mediate between Brahma and Siva, but between the deities and the lower races of men and demons.

The danger arises from a certain fate or necessity which is superior both to gods and men. There are laws which enable a man to get away from the power of Brahma and Siva.

But what is this necessity but nature, or the nature of things, the laws of the outward world of active existences? It is not till essence becomes existence, till spirit passes into action, that it becomes subject to law.

The danger then is from the world of nature. The gods are pure spirit, and spirit is everything. But, now and then, nature seems to be something, it will not be ignored or lost in God. Personality, activity, or human nature rebel against the pantheistic ~~system~~ idealism, the abstract spiritualism of this system.....

But all the efforts of Brahmanism could not arrest the natural development of the system. It passed on into polytheism and

TEN GREAT RELIGIONS.

BRAHMANISM.

idolatry. The worship of India for many centuries has been divided into a multitude of sects. While the majority of the Brahmans still profess to recognize the equal divinity of Brahma, Vishnu, and Siva, the mass of the people worship Krishna, Rama, the Lingam, and many other gods and idols.

The Sacred books of the Hindoos are very voluminous. They constitute a perfect sea of literature. The Vedas (the word meaning knowledge) were written 1500 to 2000 years before Christ. They are divided into the Rigveda, the Samaveda, the Yajurveda, and the Atharvaveda. The Rigveda alone consists of 10,580 verses. Next come the laws of Manu, or of the Manavama. The two great epics, the Ramayana, and the Mahabharata, are religious poems, the former of which consisting of 50,000 lines, celebrate the adventures of Rama, an incarnation of Vishnu. The Mahabharata has 220,000 lines, and is divided into 18 books, each constituting a large volume. Then there are 18 Puranas and 18 upapuranas, and there is a supplement to the Mahabharata, of 30,000 lines. The Puranas have much to say about the power over men and gods acquired through ascetic practices. By its means a sage of a lower caste conquered the gods, and had begun to create new gods and new heavens, when they yielded to his demands and allowed him to become a Brahman. There is no hint of ethical qualities being acquired in this way, knowledge, power, self-deliverance, not from sin, but from suffering, being the goal of all endeavor.

The Puranas are said to number 64 books, stating about the lives of the deities. They teach magical formulas for the worship of the gods and the attainment of supernatural power.

P131.--In the Vishnu Purana, Brahma, at the head of the gods, adores Vishnu as the Supreme Being whom he himself cannot understand.

The Puranas themselves are said to consist of one million six hundred thousand lines (quoting Preface to the translation of the Vishnu Purana, by H.H. Wilson). Pantheism is one of their invariable characteristics, as they always identify God and nature.

TEN GREAT RELIGIONS.

Brahmanism.

P. 136.--Brahmanism teaches the truth of the reality of spirit, and that spirit is infinite, absolute, perfect, one; that it is the substance underlying all existence....Something divine is present in all nature and all life.

Now with this Christianity is in fullest agreement..."He is above all, and through all, and in us all,"

The deficiencies of Brahmanism are these,—that holding to eternity, it omits time, and so loses history. It therefore is incapable of progress, for progress takes place in time. Believing in spirit, or infinite unlimited substance, it loses person, or definite substance, whether infinite or finite. The Christian God is the infinite, definite substance, self-limited or defined by his essential nature. He is good and not bad, righteous and not the opposite, perfect love, not perfect self-love. Christianity therefore, gives us God as a person, and man also as a person, and so makes it possible to consider the universe as order, kosmos, method, beauty, and providence. For unless we can conceive the Infinite Substance as definite, and not undefined; that is as a person with positive characters; there is no difference between good and bad, right and wrong, to-day and to-morrow, this and that, but all is one immense chaos of indefinite spirit. The moment that creation begins, that the spirit of the Lord moves on the face of the waters, and says, "Let there be light," and so divides light from darkness, God becomes a person, and man also can be a person. Things then become "separate and divisible" which before were "huddled and lumped."

Christianity therefore, fulfils Brahmanism by adding to eternity time to the infinite the finite, to God as spirit God as nature and providence. God in himself is the unlimited, unknown, dwelling in the light which no man can approach unto; hidden, not by darkness, but by light. But God, as turned toward

TEN GREAT RELIGIONS.

BRAHMANISM.

us in nature and providence, is the infinite definite substance, that is, having certain defined characters, though these have no bounds as regards extent. This last view of God Christianity shares with other religions, which differ from Brahmanism in the opposite direction. For example, the religion of Greece and of the Greek philosophers never loses the definite God, however high it may soar. While Brahmanism, seeing eternity and infinity, loses time and the finite, the Greek religion, dwelling in time, often loses the eternal and the spiritual. Christianity is the mediator, able to mediate, not by standing between both, but by standing beside both. It can lead the Hindoos to an Infinite Friend, a perfect Father, a Divine Providence, and so make the possibility for them of a new progress, and give to that ancient and endowed race another chance in history. What they evidently want is moral power, for they have all intellectual ability. The effeminate quality which has made them slaves of tyrants during two thousand years will be taken out of them, and a virile strength substituted, when they come to see God as law and love, - perfect law and perfect love, - and to see that communion with him comes, not from absorption, contemplation and inaction, but from active obedience, moral growth, and personal development. For Christianity certainly teaches that we unite ourselves with God, not by sinking into and losing our personality in him, but by developing it, so that we may be able to serve and love him

No mention is made of the caste system or of the inherent weaknesses of the religion which established it.

Karma

Keox. - The Spirit of the Orient p 125

All we do in life is balanced at our death and the net result... embodied in a new form of life. Thus the net outcome of a life may have the value of a flea. Then a flea will embody it, or a god. when a god will incarnate it. When now the balance is used up, whether it be only sufficient for the life of a flea or ample for the existence of a god in the highest heaven, or so awful that it means agony in the lowest hell the condition changes, flea god or devil dies and a new existence begins once more

Karuna

Kuox. - The Spent of the Great
Thus one may go at once from
heaven to hell or from some
lower form to a higher, though
the transitions are usually not
extreme, and it is a toilsome
task for one who has fallen
to recover place and opportunity
again. Thus are explained the
inequalities in the present world.
Some good men ~~have~~ are unusually
because of evil done in a former
life; they will get their reward
by and by. Some evil men are
prosperous because of virtue in
a former world, and their pun-
ishment for the present offences
will come in the next world.

43
Karma

Kux - The Spirit of the Great
Then the universe shapes itself
into three worlds, past present
and to come, instead of as
with the Christians, the present
and the future. The result of
this teaching is two fold: first
submit to fate; your present lot
is the result of former deeds;
and second know that whatever
is misery. Happiness may endure
for a season but surely evil comes
at night follows the day

But the "virtue" consists in forms
and ceremonies, prayer and formulas
especially in unknown tongues,
the ministrations of priests
and the maintenance of ceremonial observances

Know The Spirit of the Church.
The touch of one ceremonially
unclean nullifies everything. Our
form of holiness is right conduct
but it is not on an equality
with Ceremony as an approach
to God.

Ther. Blasen A 60 mg
(Cyl. Ther. analges. synth.)

from which it had in previous ages
emerged, and with him all existent
things organic and inorganic, ani-
mate and inanimate real and ideal,
natural and spiritual, seen and unseen,
physical and spiritual, all become
~~non-existent~~ all are reabsorbed into
the impersonal essence of Being, all
become in it non-existent. Still
the necessary cycle of change once again
brings about a renewal of the old order.
The pantheistic conception of God is
^{summed} ~~summed~~ up by a profound scholar
who familiar with all its shapes and forms,
of being, is summed up in three words
"thesis, analysis and synthesis" in a new
word being, existing and becoming.
In the old conceptions of science, water under
certain conditions was thought to be ca-
pable. Water under certain conditions
may have a large quantity of heat

communicated to it without caus-
ing any sensible measure of temperature.
The ether eventually suffered this ad-
ded temperature to remain in the water
as latent heat and that until
the water was warmed that is
until the heat became sensible
it was entirely quiescent. When
the heat became sensible it
began to do work and in
so doing it was dissipated.
The whole ~~known~~ quantity of heat
so dissipated can however be
accounted or accounted for and
returned to the water to exist again
largely as latent heat. If
the water vice represent God in
his being the ether expending its sen-
sible heat ~~God~~ in his ~~expending~~ ex-
istence ~~dissipating himself~~ ^{in creative work} back the
heat which becomes latent God becoming

- returning to his state of pure
being. This will represent by a
well known familiar illustration
the Hindu conception of the cycles
of change in God and the universe

But of the East came to the world
two widely different conceptions as to
the origin of the ~~world~~ ^{universe} ~~that the universe~~
~~all things were created by one~~
their existence and are maintained
in existence by the reason and will
of a ^{supreme} personal God who is infinitely
wise and good ^{and} ~~and~~ that all man's
knowledge ~~that~~ ^{and} has given man
faculties by which he may know God
or he is revealed to his consciousness.
But that man has no power to find
God for himself. The other conception
was that the universe came into
existence as the result of unknown
and unconceivable impersonal
forces. There has been no inter-
vention of a Being uniting in Himself
self-consciousness. Will reason and love

but nor was ² there in the begin-
ning anything really existent
All that was was pure Being,
an infinite potency. ^{unconscious} ~~and~~ something
having ~~within itself~~ inherent
capabilities within itself the ~~same~~
latent germinal principle which
through the fixed and necessary
development of its inherent capa-
bilities ^{came into existence and} ~~evolved~~ ^{governed} the universe
and all its phenomena. To this
Something was given the name
of God ~~and all~~ All things consisted
x of him and he consisted of all things
as their source and their sum. In
his "Being" he transcended all his works,
his works being only ~~the~~ manifestations
that he had passed from the state
of "Being" into the state of "existence"

3
As pure Being however he had
no attributes, ~~he had~~ no activities
^{of any character}
either as directed outward in material
and directive work or ^{in nature} ^{inward} in the men-
tal or spiritual processes of his
personal faculties. In himself he
had no personal faculties no
will, no ~~reason~~ intelligence no
^{or self-consciousness} desires. He could only "find himself"
in these respects ^{he could only find his personal} through the man-
ifestation of himself in humanity,
these qualities being ~~attributed~~ consti-
tuting limitations to his ^{pure} Being, and there-
fore being attributes not of the infinite
but of the finite. In himself therefore
he was absolutely passive absolutely
indifferent to all the ^{possibilities} ^{power} ^{imposed in his being} ~~questions~~ that
operate so powerfully on the minds and hearts
of the finite beings who proceed from him. He
is represented by his philosophic votaries as
sitting in a dreamless sleep of vast duration from

4
which however he eventually awakes,
passing thus into existence. This waking
is however preceded by only a semi-
consciousness a dream sleep, in which
thoughts come and go in his mind
which passing out give rise to the
phenomena of created things. In all this
there is no will as we understand
the nature of will. There is no intelli-
gence as we understand the term
there is no love or hate no sympathy
no repugnance ^{to} anything in the universe
as we understand the meanings of these
words. For man has no faculties by
which he can come into any kind of
intimacy with God and man can
know nothing whatever about him
as he is. All that man can know
of God is to be gained by inference
from what is manifested in the world
and to the Hindu the world consists so

5
so far as it is worth taking
account of, in the intuitive and
the speculative reason. ~~of the human mind~~

When God passes out of the state
of Being into the state of existence
he continues to be unknown and un-
knowable save to the degree that
the reason of man is capable of
apprehending him in his manifesta-
tions. But the highest power of
the reason ~~cannot~~ ^{cannot} ~~ascertain~~ ^{ascertain} could the depths
of his existence, and ~~he remains~~ ^{as manifested, he} ~~is~~ ^{is}
to an infinite degree isolated and
unapproachable. Again, after some time
passed God begins to return to the state
of pure Being. His thoughts which have
gone forth from him and wrought all
phenomena in their course, begin to
return to him and at length all life
and ~~phenomena~~ ^{are perceived in him and cease to exist} ~~cease~~ ^{cease} ~~to exist~~ ^{to exist} ~~God~~ ^{God}
ceases to "exist" and again assumes the state of Being.

BAHAISM AND CHRISTIANITY.

~~BRAHMANISM.~~ *Brahmanism*

Another branch of the great Aryan stock overrun Europe, and all the great nations of ~~that~~ *Europe* continent are of that race. Of these the most gifted intellectually were the Greeks, and, though their numbers were few, they were at an early date very successful also, in war. There have been many different conjectures concerning the migrations of the Aryan families, but in one particular all authorities are agreed,—their languages all belong to the same family. Greek, Roman, German, French, Spanish, Italian, English, Scandinavian, Russian, Persian, Hindi, and Sanscrit ~~are all near akin in their construction. None of these peoples wrote any histories to tell the story of those early wanderings, nor did they write inscriptions on the rocks, or build any monuments to tell to later ages how they had lived and what they had done. But history often writes itself~~ (follow here with "Bahaism and Christianity Ch III Pantheism, p.7.)

See pg

This follows p 6.

6-1-2

7.

BAHAISM AND CHRISTIANITY.

BB. III.

~~REPLACES THE PREVIOUS~~

~~PANTHEISM~~

Hinduism

which the Indian branch of the Aryans made their new home, on the river Indus, which in Alexander's time was called Ariana, while the Persian branch gave to their adopted land the name of Iran. *Not all* of these, however, remained in Iran. The more restless, or possibly the more needy of the new immigrants moved on, some of them passing south of the Black Sea to the Bosphorus, and thence into Europe, others going north through the Caucasus to join the most northerly stream of migration on the Danube, whence they gradually overspread all Europe and America. The ~~239~~ early Aryans were a pastoral people, and though ~~SSS~~ they thought well of themselves, judging by the name they assumed, they took no interest in preserving any records of their history. They produced a very voluminous religious literature, and a code of laws, the laws of Manu, but they wrote no histories, nor did they leave any inscriptions, as did the later Aryan kings of Persia, to tell the story of their wanderings and of their mighty deeds. But history often writes itself, when the scribe is engaged, *judges* Thousands of years ago, *Follows p 6 of* as he supposes, in something very different. *Calum (Ch)* On the shores of the *and Babylon* Baltic Sea, there were trees growing that exuded a resin, and the insects which alighted on ~~SSSSSSSSSSSSSS~~ *green* were often entrapped and swallowed up in the soft clear resin. Then the trees were beaten down by the storms and buried in the sand, and now the peasants, plowing in their fields turn up fragments of the fossil resin, *called amber* in ~~SSSS~~ *preserved* whose transparent walls are often found, the delicate forms of insects too fragile to have lived through a single season of natural life. So in the language of those early Aryans do we find much of their history preserved that would otherwise have perished from the earth. Their occupations, their mode of life, their spiritual longings, and the objects of their worship, the construction of their

See 6-1-6

BANAISM AND CHRISTIANITY

B2. III.

~~XXXXXXXXXXXXXXXXXXXX~~

PANTHEISM.

houses, the kinds of clothes they wore, the kinds of food they ate, &c. &c.

So their language tells the story of their wanderings, ~~the words they have left off using~~, ^{the words they have left off using} the new words they have adopted, ~~and~~ the changed meanings or uses of the words retained, and the changes made in their forms enable us to trace them from point to point, and to tell what the circumstances were of their life at different times.

Wherever these Aryans went they made a name for themselves, and they have now spread ~~themselves~~ abroad pretty well over the earth. That Noah's prophecy that Japheth should be enlarged was a prophecy in course of fulfillment was evident when Cyrus established the greatest of the world empires that ^{history records} ~~the world had known up to that time~~; that the Aryan was entitled to the name he gave himself is indicated in the fact that the ^{one} ~~only~~ branch of the family which retained the name for its land and its language is the only one of the ancient world empires to retain its independent existence as a nation to the present day, ~~XXXXXXXXXXXX~~ ^{SSSS} ~~XXXXXXXXXXXX~~ Cyrus was one of those rare characters ^{personages} in history whose name and character grown brighter the more the light is turned upon it. One of his recent biographers characterizes him as a figure "solitary and unique in the world's history; in the term of his life he brought an epoch to its close, snatched the lordship of

the earth from the Semites and Egyptians, and won it for the Aryans for all time." To Persia God gave the honor of restoring the captives of Israel to their own land, for Persia, God, who has preserved her as a nation through so many vicissitudes, has yet thoughts of love and purposes of mercy and blessing.

The Aryans who settled in Greece became eventually famous as a race of philosophers. They have been the world's teachers in secular wisdom for nearly twenty five centuries, and they have essayed to understand all mysteries and all knowledge in the things of God as well. The

9.
III.

Hebrews

The Hebrews who settled in Greece were also occupied with metaphysical questions about the nature of God and the universe

BAHAISM AND CHRISTIANITY.
PANTHEISM

brightest intellects of this most intellectual race were occupied for hundreds of years in the effort by searching, to find out God, to account for God and the world, and to reconcile their contradictions.

They failed, and all who have come after them have failed in the solution of a problem that was far older than Job.

and though such seem insoluble to the unaided mind of man

They did not come so near to its solution as did the Persians, who made no pretension to equality with the Greeks in worldly wisdom. Zoroaster taught the Persians many truths about God, and we, as we look back upon the history of that wonderful people, will be prepared, I am sure, to attribute their wonderful preservation, not so much to the impress that their great ruler made upon their character, as to that which, in the providence of God, was made upon them by their great teacher Zoroaster. He saw through a glass darkly, not by the light of revelation such as was vouchsafed to the great line of Hebrew prophets raised up of God from among his Chosen People to bear witness to the truth. But he taught the great truths that God was one, and that he was holy, abhorring sin, and requiring that his worshippers should be holy like himself. Nowhere else, save in Israel, had such exalted conceptions of God's character taken hold upon the conscience of the people. Plato and his school, in Athens, had indeed taught in much the same strain, but it was taught as a philosophy. not proclaimed as a faith that men must live and die by, and it had no perceptible effect upon the morals of the people.

But in his teaching Zoroaster fell infinitely below that of the Hebrew prophets in that he was appalled by the terrible problem of sin, and was unable to reconcile its presence in the world with his faith in the holiness of God. God must be less than ~~God~~ perfectly holy, or he must be less than absolutely omnipotent. That he was less than

3 months

FORGOTTEN REFERENCES

could not be

then omnipotent, that he did not have the power to overcome Ahriman.

with their help
uld eventually b

with their help
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with their help
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with their help
uld eventually b

with their help
uld eventually b

goodness, not a good person.
 When we are asked to laugh
 at a joke, we will be considered in the

1862

acute enceph

acute enceph

acute enceph

acute enceph

Long. 14.5 mm

through conquest. ^{By}
who had ^{been} ~~been~~

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6^a
BAHAISM AND CHRISTIANITY.
HINDUISM.

Of the Aryan families that spread themselves abroad in Europe, the Greeks attained to by far the highest intellectual development, and they were accustomed to divide the world into the two classes, Greeks and barbarians. They were indeed mighty men, and it has been said of them that, "In poetry, in prose, in architecture, sculpture, painting, music, grammar, logic, mathematics, medicine, law, and philosophy the Greeks led and all others followed for more than two thousand years."* The Greeks also were ~~BBBBBBBBBB~~ nature worshippers, like the Hindus, and like them, while their philosophers taught the unity of God, as an Essence, they, as well as the common people practiced the most degrading idolatries. Mahaffy, Lowell Institute Lectures, 1910.

The Hindus and the Greeks, thus early and widely separated, were both occupied with the great question of the origin and destiny of the universe, and of the relations of God and man. They endeavored by searching to find out God, and to this effort devoted the powers of their acutest intellects, with the result that in both cases the pantheistic conception of the universe was arrived at,--that God was all, and all was God. Christianity came to the Greeks and ~~DEBEBEBEBZBNEBEBDEBEBEBB~~ taught them that God could only be known by revelation, so that pantheism ~~there~~ ^{with them} never reached its full development, but in India it became not only the faith of the philosophers but of all the people, ^{and now} ~~where~~ to this day five sixths of the population are believers in this philosophy. ~~DEBEBEBEBEBEBEBEBEB~~ In India, however, ^{as in ancient Greece,} ~~DEBEBEBEBEBEBEBEBEB~~ the religion of the common people is polytheism. The impersonal Essence which the Hindus call God cannot be worshipped, and is not intended to be worshipped, for it cannot be conceived by the mind, even of the most intellectual. A distinguished authority on pantheism says:

20 62-1
BAHAISM AND CHRISTIANITY.

"It is the personal gods of Hindu polytheism, and not the impersonal principle of Hindu pantheism that the Hindu people worship. No people can worship what they believe to be entirely impersonal. Even in the so-called religions of nature the deified powers of nature are always personified. It is only as persons that prayers and sacrifices are offered them. In lands where polytheism has been destroyed the pantheist still finds himself unable to worship mere indeterminate Being, and hence he becomes a worshipper either of humanity in general or of the individuals whom he regards as heroes."* Pantheism, either of Hindu or Greek origin, has had so great an influence on the various religions of the East, both in the past and the present, that I will let the writer just quoted say what pantheism is before proceeding further.

* Flint. Anti-theistic Theories, p. 389.

See p. 11 after the following 271 from Flint

7-1-2
6

Introduce subject of practice
a little more fully

60-2
Babson & Co. Publishers
FLINT'S ANTI-THEISTIC THEORIES.

PANTHEISM.

P.334.-Pantheism is a word so vague that few thinkers have defined it to their own satisfaction. There is no general agreement as to its meaning, and it has been applied to all sorts of doctrines, the worst and the best. It has been so understood as to include the lowest atheism and the highest theism..There is a materialistic pantheism which cannot be rigidly separated from other materialism, and there has been much talk of late of a Christian pantheism which can only be distinguished from Christian theism if theism be identified, or rather confounded, with deism.....Each pantheistic system must be judged of in itself and as a whole in order to be impartially estimated....

What is pantheism? The following is as definite a general answer as I can give Pantheism is the theory which regards all finite things as merely aspects, modifications, or parts of one eternal, self-existent being; which views all material objects, and all particular minds, as necessarily derived from a single infinite substance. The one absolute substance-the one all-comprehensive being-it calls God. Thus God, according to it, is all that is; and nothing is which is not necessarily included in, or which has not necessarily ~~been~~ evolved out of God. It may conceive of the one substance in many and most dissimilar ways, but it is only pantheism on condition of conceiving it as one. For example, there can only be materialistic pantheism where there is believed to be materialistic monism.

Its adherents are those who regard matter as ultimately not an aggregate of atoms but a unity,-who are so devoid of perspicacity as not to see that materialism and monism are in reality contradictory conceptions. Pantheism may also represent ~~the derivation~~ ^{derivation} of the multiplicity of phenomena from the unity of substance ~~as taking place~~ in many very different ways, but it cannot be truly pantheism unless it represent it as a necessary derivation. It must regard it not as a freely willed pro-

27 *Posthumous*
FLINT'S ANTI-THEISTIC THEORIES.

Posthumous and Chas
PANTHEISM.

duction, but as an eternal process which could not have been other than what it has been. In order that there may be pantheism, monism and determinism must be combined. It is only ~~that~~ that the All of Nature is believed to be co-extensive with God—only then that the Divine Being is supposed to be fully or exhaustively expressed in the Divine manifestations.

According to the view I have just stated, no system which does not include determinism and exclude freedom is truly pantheistic. I refuse to have any controversy with certain so-called forms of pantheism which I do not regard as properly pantheistic, and which are certainly not anti-theistic.. If matter could be resolved into force, and force could be reasonably inferred to be a phase or exertion of divine power—if the laws of matter could be shown to be modes of God's agency, and the properties of matter modes of his manifestation—if Berkleyanism could be proved true,—some persons would say that, so far as the ^{physical} ~~visible~~ universe was concerned, pantheism had been established. I should say nothing of the kind....Physical nature is not represented by the view to which I refer as in the least degree more commensurate with the divine power than by the common view. It may have been the free production of a volition, and may be an inexpressibly less adequate measure of the might of God, than a thought or word is of the power of man. It may have left in God an infinite energy which he can direct and apply according to the good pleasure of his will. In like manner, if all human minds were proved to exist—as some have supposed them to do—through the conditions of intelligence called primary ideas; and if these primary ideas could be ascertained to be—what some hold that they are—thoughts of God, not only present in the mind of man, but constituting it what it is,—although Divine thought would thereby be represented as the substance, so to speak, of human minds, yet if a distinct individuality and real freedom could be justly attributed to

FLINT'S ANTI-THEISTIC THEORIES.

PANTHEISM.

these minds, pantheism in the strict and proper sense would not be established. The creature is so dependent on the Creator as to exist only in, through, and by Him. What amount of being ~~it~~ ^{the creature} has in itself no man can tell. The quantity of being, the degree of being, possessed by the creature is certainly indeterminate. The finite cannot weigh itself in the balances of substance or being with the Infinite.. It cannot ascertain what measure of being, what amount of substance it has, as distinguished from the infinite. Nor is it necessary to try to do so in order to preserve itself from pantheism and its errors. It will be sufficient for this purpose that it adhere to the plain testimony of consciousness and conscience, to the great facts of freedom and responsibility. In knowing ourselves as self-conscious and self-acting with a certainty far greater than any reasoning to the contrary can produce, we have a guarantee that the pantheism which includes fatalism is false,--and there is, properly speaking, no other pantheism.

Pantheism is, as regards the relation of God to the world, the opposite extreme to what apologetic writers call deism. The latter theory represents God as a personal Being who exists only above and apart from the world, and the world as a something which, although created by God, is now independent of him, and capable of sustaining and developing itself and performing its work without his aid, in virtue of its own inherent energies. It not only ~~separates~~ distinguishes God from the world, but separates and excludes him from the world. Pantheism, on the contrary, denies that God and nature either do or can exist apart. It regards God without nature as a cause without an effect, or a substance without qualities, and Nature without God as an effect without cause or qualities without a substance. It sees in the former an abstract conception of a power without efficiency--and in the latter, of a shadow which is cast by no reality

49 *Rehman Ch*
FLINT'S ANTI-THEISTIC THEORIES.

PANTHEISM. *Rehman Ch*

reality. It therefore represents God and nature as eternally and necessarily coexistent, as the indissoluble phases of an absolute unity, as but the inner and outer side of the same whole, as but one existence under a double aspect. Theism takes an intermediate view. It maintains with Deism that God is a personal Being, who created the world intelligently and freely, and is above it and independent of it; but it maintains also with pantheism that he is everywhere present and active in the world, "upholding all things by the word of his power," and so inspiring and working in them that "in him they live and move and have their being." It contradicts deism in so far as that system represents the universe as independent of God, and *Contradicted* pantheism in so far as it represents God as dependent on the universe. It excludes what is erroneous and retains what is correct in both deism and pantheism. It is thus the pure truth and the whole truth.

Pantheism has appeared in a far greater variety of phases, and has presented a far richer combination of elements, than *has* materialism. It has always endeavored to comprehend and to harmonize aspirations and facts, ideas and realities, the infinite and the finite. It has tried all methods of investigation and exposition, and has assumed a multitude of forms. It has had great constructive skill displayed on it, and has been adorned with all sorts of beauties. But just because its history is far broader and richer than that of materialism, it is also onewhich it is far more difficult worthily to delineate. It is not much to be wondered at that there should be no adequate history of pantheism. I cannot attempt to trace even the general course of that history, and yet I cannot wholly ignore the subject, seeing that pantheism can only be understood through the study of its actual development. Nothing can be more delusive than an estimate of pantheism based exclusively on a definition or general description.

5 10 *Pantheism*

FLINT'S ANTI-THEISTIC THEORIES.

PANTHEISM (Hindu). *Pantheism*

P. 341.--It is an error to regard India as the sole fountain-head of pantheism. Wherever we find traces of speculation on the origin of things, there we find traces of pantheism. But nowhere was the soil so congenial to it as in India, and nowhere else has it flourished so luxuriantly. It has overspread the whole land--overgrown the whole Hindu mind and life. The pantheism of India, however, has always been to some extent combined or associated with theism. There are hymns in the Rig-veda, relative to creation, which are distinctly more monotheistic than pantheistic. In many passages of the upanishads, the national epics, and the philosophical sutras and commentaries, the Universal Soul is certainly not described as strictly impersonal. But theism in India was never ^{either} strong or pure, and has never been able to hold its own against the deeply and firmly rooted pantheism of the land.

The literature of India shows us the successive stages through which its religion has passed. The earliest is that disclosed to us in the oldest Vedic hymns. It was a phase of religious naturalism. The objects and aspects of the universe, and especially light and its manifestations, assumed in the imaginations and feelings of the primitive Aryan settlers a divine character. The bright sky, the sun, the dawn, the fire, the winds, the clouds, were deemed by them to be instinct with life, thought, and affection--beings to whom prayers and sacrifices ought to be offered--agents at once physical and divine. *In a progressive society* With such deities, however, the mind could not long rest *with such deities* in a progressive society. They were too vague and indeterminate; they wanted character and individuality. The intellect, the imagination, the heart, craved for more definite personalities, and gradually developed naturalism into, or replaced it by, anthropomorphism. Elemental deities yielded to human deities. The two states indicated are, however, merely

611
FLINT'S ANTI-THEISTIC THEORIES.

PANTHEISM (Hindu).

stages of a single process.....a certain consciousness of a common Divine source of which these were the issues and expressions, was never entirely extinguished by the polytheism of either of these two stages, and the craving of the mind and heart for unity was seen in the exaltation of some one of the gods to supremacy.(now Varuna, now Indra, now Agni). With the rise and predominance of a cultured, thoughtful, speculative class, the priestly class, a more elevated, abstract, and comprehensive unity was conceived of-Brahma. The idea of Brahma is that of a being indefinable in itself, but perceptible in its forms, the substantial reality of all that exists, the universal life in which the world is absorbed and from which it issues.

....P. 344.-The Vedanta philosophy is undoubtedly the completest expression of Hindu pantheism....The central idea in the Vedanta theory is, that there is only one real being, and that this being is absolutely one. All material things and finite minds are conceived of as but emanations from the sole entity, and all that seems to imply independent existence is referred to ignorance. The whole of science is comprised, according to Vedantism, in the one formula-"Brahma alone exists;everything else is illusion." The truth of this formula is held to be implied in the very idea of Brahma, as the one eternal, unlimited, pure, and perfect being. If there existed a multitude of realities which had an origin and an end, which were finite, compounded, and imperfect, they must have originated in Brahma But this they could not have done, it is argued, unless Brahma had within himself the real principle of multiplicity, limitation; or in other words, unless he were really not one, not eternal, not perfect. To ascribe real being and individuality to anything but Brahma, is equivalent to denying that Brahma is Brahma. Nor can there be any qualities and distinctions in Brahma. The absolute unity must be at once absolute reality and absolute knowledge. Were absolute being and absolute knowing not identical, there could be no absolute identity,

17 *Philosophy*

FLINT'S ANTITHEISTIC THEORIES.

PANTHEISM (Hindu). *Philosophy*

no being absolutely one. Brahma, the universal soul, is the absolute knowledge which is inclusive of, and self-identical with, reality. But absolute knowledge cannot be the knowledge of anything, for this implies the distinction of subject and object, which is of itself a limitation both of subject and object. Absolute knowledge must exclude the dualism of subject and object, and every kind of synthesis and relation. Thus argues the Vedantist. What are we to think of his argument? Merely that it is logically valid. It deduces correctly
x a false conclusion from a false principle. He who will hold to the belief in an absolute abstract unity must necessarily identify knowing and being, and deny that pure knowing admits of a distinction between subject and object. But such a unity as this cannot be reasonably entertained by the mind. To ask reason to start from it, is to ask it to start with a contradiction of its own fundamental laws. Besides, no kind of multiplicity or diversity can ever be shown to be consistent with such unity. The existence in some sense, however, of a multitude of different things, cannot be denied and must be accounted for. (For if
x all phenomena be illusion, yet the illusion must be accounted for. In an absolute unity illusion ~~xxxxxxxxxxxx~~ can have no place for illusion implies the distinction between the real and the unreal which ^{is} limitation.--/)).

The hypothesis of emanation may be had recourse to, but it is obviously insufficient. Emanation is a physical process, and only possible because matter is essentially multiple and divisible. The fire sends forth sparks just because it is no unity but a multitude—an aggregate. The sparks are not identical either with each other or with the fire; they and all the other parts of the fire are distinct from one another, although all the parts are of the same sort. The notion of emanation and the notion of absolute unity are exclusive of each other. The Vedantists

8

FLINT'S ANTI-THEISTIC THEORIES.

PANTHEISM (Hindu).

saw this, and confessed that all the similes which they made use of drawn from instances of emanation in physical nature were radically defective.—they admitted, in effect, that these similes were addressed, not to the reason, but to the imagination. Hence it was necessary to supplement the hypothesis of emanation by another—that of illusion caused by ignorance.

The problem the Vedantists had to solve was to reconcile their theory of only one being with their consciousness of many beings. It was a problem which they could not solve, but they so far concealed their failure to solve it by making, as Dr. Ballantyne has said, "the fact itself do duty for its own cause," "The soul does not know that God alone is, and that finite souls and finite things are not, because it does not know it—because it is ignorant. Were it not for ignorance the worlds of sense and consciousness would not appear—God alone would be. It is ignorance which has made the appearances that we call worlds and souls, and these appearances are mere illusions—deceits. They are maya. It is impossible of course to find any satisfaction in such a hypothesis. (Who is the deceiver? Brahma.) Who is it that Brahma is deceiving? Himself. Why should he do that? And how can he do it?" (The author here states in involved phraseology practically the reply I have given above, in brackets. I here restate his argument in simplified form.—H. Our consciousness of the world and of self may be false—due to ignorance. But if so ourselves and our ignorance cannot be identical with one absolute and perfect being—with Brahma.). The latter supposition precludes the possibility of ignorance, appearance, illusion, &c. But the Vedantists could not dispense with ignorance and illusion. It was only thus that they could seem to adhere to their absolute unity.)

The author goes on to say: I might now proceed to explain the Vedanta theory of the three qualities of ignorance, which, separately or in combination, obscure the knowledge which constitutes the essence of the soul; and of its two powers, the

9/11/1944
FLINT-S ANTI-THEISTIC THEORIES.

PANTHEISM (Hindu).

the one originating belief in our consciousness of personality, and the other accounting for the dream that there is an external world. I might also dwell on the Vedanta theory of the nature and laws of the evolution of phenomena. The transformations of Brahma, of which the evolution consists, are supposed to take place according to both a diminishing and an increasing progression, the former being from more to less perfect, and the latter from less to more definite. The end of man is

held to be only attainable through the science which is comprised in the formula-"one only without a second." The way to reach true science is seen to be meditation on Revelation, with renunciation of the world and pious dispositions and exercises. The effects of it are described as freedom from ignorance, error, the possibility of sin, desire, activity, transmigration, and change. Whoever knows Brahma becomes Brahma. He is freed from the illusion that he has any distinct personal existence. He shakes off pleasure and pain, virtue and vice, all distinctions and qualities. He returns into the essence whence he came, and attains the highest identity....

x In the pantheism of the Vedanta doctrine the finite is lost in the infinite. Along with the affirmation of an impersonal God there is the negation of the reality of the worlds, both of sense and consciousness.. In other words the issue of this kind of pantheism is acosmism. But pantheism is just as likely to issue in Atheism. Those who are determined to reach an absolute unity, while yet feeling constrained to admit that physical objects and finite minds have a veritable existence, must sacrifice the infinite to the finite-God to nature,-must represent God as an abstraction and nullity. From this virtual atheism there is but a step to avowed atheism. The Sankhye philosophy and Buddhism are the Hindu exemplifications of this tendency of pantheistic speculation

Reverend
God bless you in the Turk.

2
Show how Jacob Hudson's reason-
ing about the old religion of the country
became greatly perverted and how the
Religion of the country, how it first
triumphed and was finally lost as an article
in Hudson's early work. Hudson's
only in the country. Hudson's
or even again "away"

GOD MANIFEST IN THE FLESH

should be a very prominent feature of Hindu worship. Yogis, mendicant ascetics, are met with in swarms all over India, while those who have incapacitated themselves from usefulness to their fellow men by self torture, self mutilation, &c. are numberless. ~~If the devotee, giving up his life to penance and meditation can secure his own freedom from the pains incident to life, it does not seem to occur to him that he owes any duty to society or to his neighbor which he is neglecting in his self-seeking.~~

Buddhism began as a revolt against the utter selfishness of Hinduism, and its supreme devotion, on the part of the multitude, to idol worship, and on that of the educated to a metaphysical God. Gautama, its founder, taught the duty and set the example of helpfulness to the poor and the suffering, he tried to do away with caste, he tried to reform society. But he made the impossible attempt to do this and to secure salvation for himself and his followers by man's unaided efforts. He had thought out, through prolonged meditation, a way, the Eight-fold Path, by which this could be, *he thought,* accomplished. *He then became the Buddha, the enlightened one.* He offered his followers no God to help them in their endeavors; no God for them to glorify when their earthly course was done, nor whom they might serve and love while yet on earth. The Buddha's system had man for its center and its circumference. *and denied the existence of any God for man to obey and worship.* Aside from this it was not very different from the Hinduism which it for a time almost disposed of its name. *us* But its efforts to root out caste were not successful, and in place of the idolatry it sought to overthrow was substituted *another* idolatry. For, denied any other God, the Buddhists made a god of the Buddha himself, and his images and his relics are worshipped everywhere in *these being accepted also as gods by the Hindus.* Buddhist lands. Buddha was animated by the same desire that

18 28

GOD MANIFEST IN THE FLESH

possessed the Hindus to get rid of existence, ^{which, like them, he conceived to be illusion and} and the same ^{to be} conception of the impossibility of the task save through the ^{a curse} extinction of desire. Transmigration was the road over which all must pass, Karma, more fully developed than in Hindu-^{Brahminism} ~~ism~~ was the retribution following all action, asceticism, taking largely the form of monasticism, was the way to quench desire. And the goal, attained by the Buddha himself and ^{a very few} ~~two or three~~ fortunate ones alone as yet of all the millions who have trodden the Eight Fold Path,—the goal is nirvana, nothingness. Absolute extinction of life, not in pure Being, as with the Hindu, but in non-being, is the goal of the Buddhist.

But after all where is the difference? The goal of the Brahmin is to be merged in the abyss of absolute being,—being that has no attributes of any kind, and that can only be described by saying what it is not. The Buddhist finds his goal in the abyss of nothingness. One is nothing, the other is not-anything. Yet there is a difference, for when the Buddhist arrives at his coveted nirvana he stays there. Only ^{who are gifted with extraordinary powers} ~~the few~~ succeed in reaching it, but once there the horrid dream of life is over for good. But the Hindu does not have even this poor comfort. Brahma, the abysmal essence, into which he has been absorbed, is only slumbering, he is not extinct. One day, in the aeons of the future he will awake, he will again send off emanations, and the illimitable dreary round of an existence of bad dreams must be gone through with again. And so on forever. There ^{are} many hells and many heavens in Hinduism; there are deliverances from the deepest hells, but also there is no certainty of tenure in the highest heaven. Everything, including Heaven and God, is subject to the remorseless law of change.

GOD MANIFEST IN THE FLESH

Yet the Buddhists themselves do not feel quite sure as to what nirvana really means. To some it means absolute extinction of "being". Others understand it, like the Hindoos, as only extinction of "existence", and that out of being existence will again be manifest. It is a fundamental doctrine of Buddhism, as it is of ~~Brahminism~~ ^{Vedantism} that whatever is is subject to the law of change; that all being is only a becoming. *and so the Buddhist is after all left in doubt whether after he has reached nirvana he may not have to go through incarnations and re-incarnations are very common to both*

Incarnations and re-incarnations are very common to both religions. In Brahmanism it is ~~Vishnu~~ ^{Vishnu} whose incarnations have been most frequent. His "avatars" furnish a fruitful theme for the writers of the Puranas. It does not appear that his incarnations have had any distinctively ethical purpose. Several of them have been to rescue the world from physical catastrophes; some of them, like the one celebrated in the epic The Ramayana, were made for the purpose of tempting into sin and overcoming men who by virtue of their asceticism were threatening to attain to a higher rank than the gods. The Buddha, ~~is represented as becoming incarnate from time to time in order to lead men to follow the Eight Fold Path. though consistency with the teachings of Buddha would require him to have become extinct.~~ *before reaching nirvana*

Lamaism is a development of Buddhism that prevails mostly in Thibet. It has developed a great hierarchy of spiritual powers. As in Brahminism these superior beings pass through the same kind of transmigrations that men are subject to, becoming gradually more and more ethereal till at length they are absorbed into ~~Brahma~~ ^{nirvana}, and their individual existence is at an end. They also become incarnate in apparitional bodies, and so dwell again on earth. There are two Grand Lamas, or popes, who are incarnations of the two highest Buddhas. Whenever one of these dies his ~~essence~~ ^{essence} ~~is~~ ^{is} re-incarnated in the

GOD MANIFEST IN THE FLESH

body of a child, and so God is continually incarnate in the flesh. For, though Gautama, the Buddha, denied the being of God, his followers insisted on having gods. If men cannot find a personal God in Heaven they will either make ^{for themselves} ~~them~~ gods of human personalities, or they will personify the powers of nature and worship them. An impersonal god can never become an object of true worship, however much or little it may satisfy the intellectual cravings for unity. *As a matter of fact*

Buddhism made astonishing progress from the first, and in less than two hundred years ^{its} monasteries were found everywhere in India, and in a large part of the territory it had supplanted the earlier faith. A thousand years later ^{and} Hinduism had again become supreme, only Ceylon, Nepal being left to Buddhism. The latter however spread abroad over Siam, Burmah, China, Japan, &c., and today, after twenty five centuries, it has, next to Christianity, the largest following of any religion on the earth.

Then ^{Brahminism} ~~the~~ recovered its lost ground ^{in its old home} so effectually that while Buddhism retains its hold on the other peoples, it has entirely disappeared from India. This was accomplished in part by persecutions, but much more largely by amalgamation. When the first Aryans came into India from their northern home they were divided into only three castes, the Brahmins, or priestly caste, the warrior, and the agricultural castes. They were opposed by the aboriginal peoples on their onward march. This they overcame in part by force, and in part by admitting ^{of these peoples} their chief men into their castes, while they formed a new caste, the Sudras, to which all the subject populations were eligible. These they received as they were, without

*Brahma the impersonal essence
& Hinduism is
not all subject
to worship by
the Hindus.
It is the manifestation
of Brahma, the personal
Vishnu and Shiva
and the millions
of lower gods that
the Hindus worship.
It is only by com-
sidering them as
persons that it is
possible to worship them.*

11
This and the preceding
(pages 27-30 on Buddhism) are
to be combined

Also put in ~~Transmission~~ (see
following pages.

BAHAISM AND CHRISTIANITY.

IV.

ECLECTIC RELIGIONS.

are many other castes lower than the Sudras, each one of which holds all those of lower caste rank than their own unclean, and lower than these are the outcastes, or the Pariahs, who are not counted high enough in the scale of humanity to belong even to the lowest of the

castes. I have been speaking here as if these things were things of the past. On the con

Five and a half centuries before the coming of Christ a son was born to one of the petty kings of Hindustan, who, after he had grown to manhood, and had a wife and child, both of whom he loved, became so distressed about the evils with which life seemed to be attended

on every hand, that he forsook his prospective throne and his family

and friends, and became a hermit that he might meditate on the way

of escape from suffering. After a long period of time spent in as-

cetic practices and in brooding over the subject of his thought he

evolved a philosophy which he taught to the disciples who had gath-

ered about him in his retreat, and by means of which he offered a

way of salvation from suffering. Sin and suffering were considered

by him, as by the Brahmans before him as identical. Human life

was not a gracious gift of God, not the endowment of a loving heav-

enly Father to his children; whose thoughts were thoughts of good to-

ward them all, and whose plan of life for each individual of his

creation made possible for him an eternity of continuous growth in

grace, and in likeness to his own divine character, Human life

was a penalty to be endured, a misfor-

tune, a curse. The soul was an emanation from Brahma, and must

eventually return to be re-incorporated with Brahma, but it must

first pass through myriads of transmigrations. Rebirth after rebirth,

perhaps in the form of man, perhaps in that of a monkey, a dog, a pig,

or a worm, in infinite succession was the lot of all. In the

hope of mitigating to some degree the misery of such an existence

13
BAHAISM AND CHRISTIANITY
IV
ECLECTIC RELIGIONS.

a swarm of gods of high or low degree had to be placated, and the Brahmins, who held themselves so high above all other men, were the priests and mediators of the gods.

Gautama, the Buddha, had a sympathetic heart, and he felt deeply for his fellow men, so forsaken by the powers of earth and heaven. He sought earnestly to find a remedy for the ills of the world, and after long study and retirement he believed that he had found it.

The Hindu gods and the Hindu priests had done nothing for the salvation of men from their sufferings, *either here or hereafter* he taught them to look neither to priests nor to gods for help, but to help themselves. He denounced the idolatries of the Brahmin system, he denounced the system of caste, he taught his disciples to put no trust in the hope of any future absorption in God, for there was no God, on earth or in heaven. He taught them that there was no hope of salvation for them save as it was wrought each man for himself.

It is written in the Dhammapada that Buddha said, "By one's self the evil is done; by one's self one suffers; by one's self the evil is left undone; by one's self one is purified." How this purification was to be accomplished was laid down in the "Noble Eightfold Path, the most important element of which was the monastic life. Right views, right conduct, and right aspirations were made much of by Buddha, but contemplation, *monasticism* ~~ascetic practices~~, and the suppression of all desire, good or bad were the great virtues inculcated. For desire led to action, and action produced its necessary fruits, and the harvest of those fruits must be reaped in another existence. The result of desire therefore was transmigration, rebirth into another life of suffering, and, since life could not be lived without action of some kind, continued transmigrations were made necessary. The Brahmins reckoned the necessary number of these *transmigrations* ~~transmigrations~~ *before*

BAHAISM AND CHRISTIANITY

IV. ECLECTIC RELIGIONS.

the necessary number of these transmigrations, before one could hope to attain to absorption in Brahma, at several millions, 84 lakhs, of 100,000 each, being the number usually reckoned. Buddha accepted the Brahman doctrine of transmigration in all its long drawn out duration, but not as concerned the goal which it sought.

The salvation which the Buddha offered his disciples, wrought out as it must be by self effort alone, and subject to the fate of such practically endless a series of Deaths and rebirths, was not the more abundant life but death, nirvana, extinction. This was a reward so difficult of attainment, that in the history of the world only Buddha and two or three others had reached it, but this shadowy salvation was the best that Buddha had to offer to his followers. But Buddha himself, the Master, was a man of great endowments, and possessed of a rich and rare personality. His sincerity of purpose, his kindness of heart, and his all pervasive sympathy ~~EBBERB~~ with the poor and the distressed in their sufferings drew multitudes to him who were repelled by the haughty and unfeeling Brahmins. ^{The faith spread rapidly and ere long} religion had become the dominant ~~EBBERB~~ in a large part of India, and other eastern lands. But in India the triumph was but for a time.

The spectator who stands on the summit of one of the mountains surrounding the Bay of San Francisco when the fogs from the ~~PACIFIC~~ sea ~~SSSSSSSSSS~~ are moving landward sees them crowding their way through the Golden Gate and over the low lying shores to the south, sees them silently invading the fields and the valleys, enveloping the hills in their embrace, moving on resistlessly to encompass the great ~~city~~ its hovels, city with ~~SSSSSSSSSS~~, its palaces, its churches and marts of trade, moving ever onward till it ~~engulfed~~ ^{engulfed} the bay, with its ships, its

15
BAHAISM AND CHRISTIANITY
IV.
ECLECTIC RELIGIONS.

islands, and the suburban cities along its shores till ^{each} all were swallowed up in ^{the} all encompassing mass. In like manner, as the Aryan conquerors came down upon India from the north did the religion ^{appropriate to itself} they brought with them envelope and ~~envelop~~ the religions of the subject races, and this process is still in operation among the hill tribes of India to the present day.

So likewise did it operate in its relations with Buddhism. It was unable to expel the intruder, it ~~simply~~ ^{therefore} adopted the new faith, as it had done with all the old ones, and Buddha became one of the gods of the Brahman pantheon. The followers of Buddha had meantime found it impossible to get on without ^{and} God, and they made a god of their master likewise. The relics of Buddha also, his bones, his teeth, any object with which he had been remotely associated in life were deified, and made objects of worship. Buddha had himself accepted the Brahman doctrine of transmigration, his followers now accepted ^{the Buddha idols in the course of time} caste and idol worship, and, so far as most of India was concerned, Buddhism had disappeared, and Brahmanism was enriched by the addition of a few more gods.

Both to Buddhism as it continues to exist and to flourish in China, Japan, Farther India and Siam. Ceylon, &c. repeated incarnations of the deified Buddha are fundamental articles of faith, and this is likewise true of Brahmanism, Vishnu, who, with Siva, and the manifested Brahma constitute the Brahman triad of gods, being credited with nine avatars, or incarnations. These were not made for the purpose of delivering the world from sin, for the Brahmans admit that Vishnu's incarnations were tainted with sin. In fact the god is represented to have been manifested in the character of an omnipotent debauchee, animated by a spirit of unbridled lust and licentiousness. It is taught however that his next avatar ~~will be~~

16
BAHAISM AND CHRISTIANITY
IV
ECLECTIC RELIGIONS.

avatar will be a sinless one, recognition being given in this conception to a great human need, and an unconscious tribute offered to Him /who, being without sin took upon himself the burden of our sin\$ that we might be made the righteousness of God in him."

The modified Brahmanism, or Hinduism of the present day, resulting from these repeated ingestions of other religions, was for a long time indifferent to Islam, but it has in many places modified Islam, where they have been long in contact. It for a long time was indifferent to Christianity, ^{in India} but it is now engaged in the effort to ~~EEEEEEEEEEEEEEEE~~ ingest Christianity ^{in India}, as the ~~EEEEEE~~ boa constrictor swallows its prey entire. The formation of various societies called somajes, such as the Brahmo-Somaj, the Arya-Somaj, and the like, in which it is attempted to acknowledge Jesus Christ as the Saviour of the world, while still holding to much of the Hindu philosophy, is a manifestation of this tendency.

Buddhism

FLINT'S ANTI-THEISTIC THEORIES.

PESSIMISM.

P. 290.—Buddhism originated in the essentially atheistical conviction that the existence of the universe is an illusion, and the existence of sentient and rational beings an incalculable evil,—in the settled contempt for nature and life, which was the logical outcome of Brahminical pantheism, and a result at which all Hindu philosophy arrived. The atheism and the pessimism which came to light in ~~Brahminism from the first~~ Buddhism were latent in Brahminism from the first, and became prominent and conspicuous in various forms in the course of its development. Instead of looking at the phenomena of the world, history, and mind, as manifestations of the power, wisdom, and goodness of an infinite Creator and Father, who by means of them discloses Himself to his children, and educates and disciplines them for a good and gracious issue, the thinkers of India, even when pronouncing these phenomena to be intimately connected with the substance of Divinity, the sole existence, irreligiously viewed them as mischievous mockeries, fitted only to deceive and enslave all that was noble in human nature. The atheism and pessimism of Buddhism were the ripened fruits of that root of bitterness..

In quite recent times a system quite similar to Buddhism has appeared in Germany, and been advocated by Schopenhauer, Von Hartmann, and numerous other writers. Like B. it has sprung from a skepticism which was itself the result of pantheism. It is the atheism of pantheism evolved into a rival doctrine.... It has the great merit of distinctly raising a question of enormous importance, which has been strangely overlooked even by philosophy; and further, that it is neither an inconsistent nor an unreasonable answer to that question, certain widely prevalent principles being presupposed.

The question to which I refer is, What is the worth of life?

FLINT'S ANTI-THEISTIC THEORIES.

PESSIMISM.

.....Although all the philosophers of Ancient Greece and Rome had sought to ascertain the end of life, they all tacitly agreed to identify it with the good. None who came after them until Schopenhauer appeared, ventured directly and explicitly to deny the truth of that assumption. But such a denial was indispensably needed in order to dispel the dogmatic slumber which weighed on the human mind as to this matter. And the denial came.....

If the present life be all; if there be no God and no immortality; if nothing have value except what can be empirically weighed and measured,—it may be possible to prove that such assertions as that consciousness is necessarily and essentially pain; that misery is always in excess of happiness; that the course of things is only from bad to worse, &c.,—are exaggerations; but not, I think, to disprove that what good there is in life is so mingled with sin, suffering, and delusion, that a wise man may reasonably and deliberately wish that he had never been born. More that this pessimism is not logically bound to maintain; and this it may successfully maintain against all who agree with it in the acceptance of atheistical principles.....

It is a peculiarity which Buddhism alone shares with Christianity, that it concentrates itself in a person. It presents an ideal. It embodies its teaching in an example. It gives an object for affection. This, there can be no doubt, is one of the main sources which has enabled it, in spite of the withering nature of its dogmas, to spread so extensively, to root itself so deeply, and to retain its hold so tenaciously. For the character of ~~Buddha~~ the mythical Buddha, although in many respects wildly extravagant, is invested with an undeniable moral grandeur and spiritual impressiveness. It exhibits in the most striking manner all the gentler virtues. It is simp

FLINT'S ANTI-THEISTIC THEORIES.

PESSIMISM.

simply amazing how far on this side it transcends the Platonic, Aristotelian, Stoic, and Epicurean ideals of the sage, and how mean and superficial even it causes the boasted wisdom of the classical world to appear. Among its features are a love without limits, self-sacrifice, justice, purity. Buddha is represented as freely enduring the severest afflictions, and freely foregoing for ages final beatitude in order to work out the salvation of others. He announced his law as a law of good news to all. He preached his gospel to the poor no less than to the rich, to the Soudra as unreservedly as to the Brahmin. He took to his heart all living creatures. He enjoined a charity which was not limited by race, caste, religion, or anything else. He counselled all to live a virtuous life, gentle and prudent, lowly and teachable, resolute and diligent, unshaken in misfortune, uninfluenced by partiality, wrath, folly, or fear, faithful in the discharge of the relative duties, and actively benevolent; and to all who thus live, whatever be their station, circumstances or creed, he promised victory over this world, and, if not Nirvana, rebirth in heavenly mansions.. Hence, doubtless, it is that he has gained so many hearts, and drawn from them, as it were, the confession of the young householder Sigghala, "It is wonderful, Master! it is wonderful!" 'Tis as if one should set up again that which is overthrown, or should reveal that which is hidden, or should direct the wanderer in the right path, or hold out a light in the darkness,--so that they that have eyes to see shall see. Yea even thus hath the Lord made known the truth to me in many a figure. And I, even I, do put my trust in thee, and in thy law, and in thy church. Receive me Lord, as thy disciple and true believer from this time forth, as long as life endures."

The modern German philosophers who accept the Buddhistic theory of existence and life as the true one....set forth a

FLINT'S ANTITHEISTIC THEORIES.

PESSIMISM.

modified Buddhism without Buddha-B. reduced to a merely atheistic and pessimistic theory.....

Life cannot be sustained on the doctrine that there is nothing worth living for. Modern pessimism is merely this doctrine elaborately developed. Buddhism is this also, but it is a great deal more; and in what it is more, lies chiefly the reason why it has exerted in many respects a beneficial influence.

.....It is not this world only which, to the Buddhist, is a vale of tears, but all other worlds are also vain and doomed to misery....Wherever the stream of existence flows-yea, even when it is through the lives of the highest gods-there unreality and uncertainty are to be found, and sorrow is to be feared. Christianity rests on the belief that God made all things very good, and that the evil in the world is due to sin,-to the perversity of the creaturely will. Buddhism, on the contrary, rests on the belief that all things are very bad; that existence is in itself evil; and that sin is only one of the necessary consequences of existence. It does not deny that there are pleasures, but it maintains that they are so rooted in delusion, and so surely followed by pains, that a wise man must ~~not~~ desire not to be captivated by them. It admits that there are many seeming good things in life, but holds that they are all merely seemingly good. It recognizes that there are in every order of existences and actions some relatively good, but not any that are absolutely good. Many things are better than other things, but the best of all is not to be at all. Parinibbana-complete extinction-is the highest good.....

P. 317.-But while Buddhism knows no First Cause it affirms the existence of a mysterious law of causality conditioning the uninterrupted succession of causes and effects; and this law, Karma, is of a moral as well as a physical nature. What determines the future is the aggregate result of past actions. The condition of each one to-day depends not only on what he

FLINT'S ANTI-THEISTIC THEORIES.

PESSIMISM.

has done since he was born, but equally on what he did myriads of years ago. There is thus, according to Buddhism, a sort of moral government in the universe, although there is no Moral Governor; at least there is a very comprehensive and rigid moral fatalism. When a world is destroyed, as in the cycles of change every world must often be, and when not an atom of matter in it, or a soul which belongs to it, is left, good and bad works remain, with their eternal consequences, and give rise to a world and souls again..

Buddha is not the First Cause, not a God, not a God-man, but a man-God. The notion that man can attain by his own exertions divine attributes-can by prayers and sacrifices, and mental and bodily discipline, become a god, even in spite of the opposition of the gods-is a very widely spread one in naturalistic and pantheistic religions. It was instinctly recognized in Brahminism; and from Brahminism Buddhism borrowed it, or, we may even say, Buddhism was based on this belief of Brahminism. Buddha is a man-God: a man who has risen to be higher than the highest of gods, because he resolved to do so, and through a course of millions of years, and hundreds of births and deaths. ever kept steadily before him the purpose that he would find the way by which the souls of men might escape from the miseries of their incessant wanderings from existence to existence.(But after all it was only knowledge that he could give them; he could give no one power to escape by faith in him. every one must work out his own salvation through a like course of millions of years-and nobody but Buddha has since done it.....

Schopenhauer teaches that the known world has no existence except in the minds of those who know it. It is a mere phenomenon of consciousness; it is a delusion-a dream. But beneath this unreal world there is,so he argued-a real one, which is constituted by what he calls will. This will is said to realize

FLINTS ANTI-THEISTIC THEORIES.

PESSIMISM.

itself in the various physical forces, and in the activities of vegetable and animal life, as well as in what are commonly termed wills. It is not accompanied or guided by intellect, but it precedes and creates intellect. This blind will—which is the will of no one—produces and pervades the whole world. It is the one reality from which are reflected all appearances. What Karma is in the creed of Buddha, Will is in the creed of Schopenhauer. It is his substitute for God. But if we ask, How is its existence to be known? he cannot tell us; and if he could, the telling us would be of no use, since, on his own showing, knowledge is delusion. If we ask him, What is this Will which you say is alone real, the true and ultimate explanation of the universe? he has to reply,—“There is no possible answer to that question; for in so far as a thing is known, it is not real, but only a phenomenon.” Thus what he says just amounts to this: “All that we know is delusion; and although what I call will is real, it is only real in so far as I know nothing about it.” Such is the theory which he puts forth as much more profound, and self-consistent, and lucid than atheism.

Von Hartmann attempts to explain the universe by what he designates the Unconscious. He regards the Unconscious as comprehensive of an omnipotent will and an omniscient intelligence. He represents both the primal will and the primal intelligence as unconscious....The Unconscious, he argues, creates and constitutes matter, which, according to his view, is only an arrangement of atomic forces that are themselves unconscious volitions which have for objects unconscious representations of ideas. It likewise originates and presides over the evolution of organization and life, so that its operations may be traced in all biological and psychological processes, and in the general course of history. It attains to consciousness in man through the separation of intelligence from will. And the growth of intelligence consists in ever more clearly

FLINT'S ANTI-THEISTIC THEORIES.

recognizing the folly of the work of the will.....

P.322.-Buddhism although essentially atheistic, professes to be a religion which discloses salvation. It represents the attainment of salvation as dependent on a knowledge of the causes which account for existence. Existence is evil. The causes of existence are therefore the causes of evil. The immediate cause of existence is attachment. Attachment-a certain cleaving to existence-is what keeps us bound down to it; enslaved under the law of transmigration. Attachment, the cause of existence, is itself an effect, the cause of which is desire, the pursuit of what pleases, and aversion of what is disagreeable. Desire is, in its turn, the effect of sensation, through which we become aware of the qualities of things, and so are moved to seek or avoid them. Sensation is still no more than an effect. Its cause is contact; not necessarily physical contact, but contact through the external senses or the internal sense. Contact is therefore in its turn, consequent upon the six seats or centres of sensation, five of which are external and one internal, this last comprehending all that we call sentiments,-all states of feeling which are not dependent upon any of our bodily organs, but arise from mental causes. The seats of sensation are, in like manner, referred to form, form to consciousness, consciousness to conception, and conception to ignorance. Ignorance is the ultimate cause of this chain of twelve alternate causes and effects. It is described as consisting essentially in regarding what is evanescent as permanent, what is illusion as reality, or in other words, in supposing anything that exists to be anything else than a mockery and an evil.

The theory of Schopenhauer is much the same. All phenomenal existence, according to him, is but a dream, and all individ-

FLINT'S ANTITHEISTIC THEORIES.

PESSIMISM.

uality but a delusion. Life, though grounded in the ~~necessity~~ essence of things and a result of necessity, is a mere vanity. It has its root in the will to live; it is a cleaving to existence, a striving after satisfaction; but striving springs from desire, desire from want, want from suffering, and all from delusion or ignorance. Were it not from ignorance of the worthlessness of life, there would be no will to live; there would be no life.

The teaching of Von Hartmann is at this point in agreement with that of Schopenhauer. It is to the working of the irrational will of the Unconscious that he ascribes alike the origin of existence and of evil. That will has broken away from the primitive harmony of the Unconscious, and nature and life are the deplorable consequences. Reason-unconscious reason-follows after to undo as far as possible the evil which will has produced, and to convince it of the mischief which it has caused and is causing; but before it succeeds all history must be traversed, all delusions experienced, all follies committed.

P. 324.—We pass on to consider what pessimism has to teach concerning the chief end or highest good of human life. In the Buddhism of B. the series of causes accounting for the continued flow of existence or evil is regarded as of extreme importance. The nature of the salvation must correspond to the nature of the evil, and the method in which the salvation is to be attained must correspond to the causes of what makes it necessary. Hence it is perfectly natural that the discovery of the order and connection of the causes enumerated should seem to the Buddhist to have solved the enigma, to have dispelled the mystery, of the universe. The nature of the evil must determine the nature of the salvation. Now the evil

FLINT'S ANTI-THEISTIC THEORIES.

PESSIMISM.

is existence. It is existence in itself-existence in every form and aspect it can assume. This would lead us to infer that the salvation must be the opposite of existence,--must be non-existence, annihilation, complete extinction. And the surmise is too true. The reward which Buddhism holds forth to its votaries as the highest attainable, even by a Buddha, is perfect Nirvana-nothingness, the absolute void, the state in which nothing remains of that which constitutes existence, the entire absence of sensation and self-consciousness.....With the exception, perhaps, of Max Muller, all the leading authorities on Buddhism are agreed that what it points to as the ultimate goal of a pious life is not merely a state of repose, of non-agitation, or a state of unconsciousness, as in sleep, but extinction, annihilation, nonentity.....But Nirvana is itself a state with stages. It may be complete or incomplete. He who enters it is not at the end of life. He is only sure that he will arrive there; that he will not be reborn. What is the very end? What is Paranirvana? There seems to be no doubt that the only answer is-eternal and absolute nothingness. Were it otherwise B. would stand charged with the most manifest inconsistency. It knows no absolute god, no world soul, no being into which the perfect man could enter or be absorbed; for every god, every soul, every being, is illusion and vanity. It distinctly condemns as a heresy the notion that man has any true self, any real individuality, or is more than a mere temporary aggregate of qualities.....

But this absolute negation is not, as some have supposed, one of the chief sources of the strength of Buddhism. What the Buddhist laity hope for from obedience to the precepts of their faith is to be born again in some higher and purer state of being than that through which they are at present passing. Nirvana to them is cessation from passion and change.

FLINT'S ANTI-THEISTIC THEORIES.

PESSIMISM.

....P. 331."In Chn. self sacrifice is divine; in B. it is purely human, and proposed as the substitute for a religion. In Chn, self-sacrifice contemplates the amelioration of the world; in B, it contemplates getting out of the world. In Chn, self-sacrifice is proclaimed to be the source of the highest ultimate joy; in B, it is offered as a means of suicide...The morality of B, beautiful as it is in its outward precepts, is still the product of a root of bitterness, and owes its existence to the despair of all rest."-Quotation from Matheson.

But morality is a help only in assisting to free the soul from the thralldom of existence. The direct path to Nirvana is meditation and asceticism. No one who does not traverse this path can hope to attain the ultimate goal of Nirvana.

P.332-The theory we have been considering answers successfully few, if any of the demands of the reason, the conscience, or the heart. It regards the world as irrational, and so, of course does not explain it. It lays good and evil under the same condemnation. It seeks to empty the soul of the susceptibilities which it cannot satisfy, and to extirpate the desires which it cannot regulate. It tends to arrest all social progress. The rest which it promises is that of the grave.

TEN GREAT RELIGIONS.

BRAHMANISM.

means of this deliverance is to be found in knowledge, in a perfect knowledge of reality as opposed to appearance.... The systems of philosophy supplement the religious worship but are not intended to destroy it. The Vedantists hold that while in truth there is but one God, the various forms of worship in the Vedas, of Indra, Agni, the Maruts, etc., were all intended for those who could not rise to this sublime monotheism. Those who believe in the Sankhya maintain that though it wholly omits God, and is called "the system without a God," it merely omits, but does not deny, the Divine existence.

Each of these philosophies has a speculative and a practical side. How did the universe come? How shall man be delivered from evil?

In answering the first question the Vedanta, or Mimansa doctrine, proceeds from a single eternal and uncreated Principle; declaring that there is only **ONE** being in the universe, God or Brahm, and that all else is Maya, or illusion. The Sankhya accepts **TWO** eternal and uncreated substances, Soul and Nature. The Nyaya assumes **THREE** eternal and uncreated substances, Atoms, Souls, and God.

The solution of the second problem is the same in all three systems. It is by knowledge that the soul is emancipated from body or matter or nature. Worship is inadequate, though not to be despised. Action is injurious rather than beneficial, for it implies desire. Only knowledge can lead to entire rest and peace.

According to all three systems the transmigration of the soul through different bodies is an evil resulting from desire. As long as the soul wishes anything, it will continue to migrate and to suffer. When it gathers itself up into calm insight it ceases to wander and finds repose.

TEN GREAT RELIGIONS.

BRAHMANISM.

If it is found that the name of any fact is the same in two or more of the seven tribal languages of this stock, it is evident that the name was given to it before they separated. For example, since we find that house is in Sanscrit Dama and Dam; (in Persian Bam=a roof); in Zend, Demana; in Greek, Domos; in Latin, Domus; in Irish, Dahm; in Slavonic Domu,—from which root comes also our English word Domestic, we may be pretty sure that the original Aryans lived in houses. When we learn that boat was in Sanscrit Nau or nauka; in Persian Nau, nawah; in Greek, Naus; in Latin, Navis; in old Irish, Noi or nai; in old German, Nawa or nawi; and in Polish Nawa, we cannot doubt that they knew something of what we call in English Nautical affairs, or navigation. But as the words designating masts, sails, yards, &c. differ wholly from each other in all these linguistic families, it is reasonable to infer that the Aryans, before their dispersion, went only in boats, with oars, on the rivers of their land, the oxus and the Jaxartes, and did not sail anywhere on the sea.....

P. 89.--They worshipped the heaven, earth, sun, fire, water, wind; but there are also plain traces of an earlier monotheism, from which this nature worship proceeded.....

The next step forward brings us to the Vedas, the oldest works in the Hindoo literature, but at least a thousand or fifteen hundred years more recent than the times we have been describing. The Aryans have separated, and the Hindoos are now in India. It is eleven centuries before the time of Alexander. They occupy the region between the Panjab and the Ganges, and here was accomplished the transition of the Aryans from warlike shepherds into agriculturists and builders of cities. Their route lay from the Oxus to Cabul, and thence to the Panjaub.

TEN GREAT RELIGIONS.

BRAHMANISM.

P. 90.--The chief gods of the Vedic age were Indra, god of the atmosphere; Varuna, of light or heaven; Agni, of fire; Savitri, of the sun; Soma, of the moon. All the powers of nature were personified in turn,--as earth, food wine months, seasons, day, night, and dawn. Indra and Agni were the chief gods. But behind this incipient polytheism lurks the original Monotheism,--for each of these gods in turn, becomes the Supreme Being. The universal Deity seems to become apparent, first in one form of nature and then in another. Such is the opinion of Colebrook, who says that the ancient religion of the Hindoos recognizes but one God, not yet sufficiently discriminating the creature from the Creator. And Max Muller says: "The hymns celebrate Varuna, Indra, Agni, &c., and each in turn is called supreme. The whole mythology is fluent. The powers of nature become moral beings." He adds: "It would be easy to find, in the numerous hymns of the Veda passages in which almost every god is represented as supreme and absolute."... In one hymn of the Rig-Veda it is said: "They call him Indra, Mitra, Varuna, Agni; then he is the well-winged heavenly Garutmat; that which is One, the wise call it many ways; they call it Agni, Yama, Matarisvan."

P. 114.--Duncker says that the Indian systems of philosophy were produced in the sixth or seventh century before Christ. (But Clarke says on the next page) These three systems of Hindoo philosophy, the Sankhya, the Nyaya, and the Vedanta, reach far back into a misty twilight.... In some points they agree, in others they are widely opposed. All agree in considering existence an evil, understanding by existence a life in time and space. All are idealists, to whom the world of sense and time is a delusion and a snare, and who regard the Idea as the only substance. All agree in accepting the fact of transmigration, the cessation of which brings final deliverance. All agree that the

TEN GREAT RELIGIONS.

BRAHMANISM.

It has given us the information that one great family, the Indo European,, has done most of the work of the world. It shows us that this family consists of seven races,—the Hindoos, the Persians, the Greeks, the Romans, who all emigrated to the south from the original ancestral home; and the Kelts, the Teutons, and the Slavi, who entered Europe on the northern side of the Caucasus and the Caspian Sea.

A comparison of the languages of these races shows that they must have emigrated from a region of Central Asia, at the east of the Caspian, and northwest of India; that they were originally a pastoral people, and that they gradually changed their habits as they descended from those great plains into the valleys of the Indus and the Euphrates. In all these seven linguistic families the roots of the most common nouns are the same; the grammatical constructions are also the same; so that no scholar who has attended to the subject, can doubt that the seven languages are all daughters of one common mother-tongue.

Pursuing the subject further, it has been found possible to conjecture with no little confidence what the condition of family life in this great race of Central Asia, before its dispersion. The original stock has received the name Aryan. This designation occurs in Many (II. 22), who says: "As far as the eastern and western oceans, between the two mountains, lies the land which the wise have named the Ar-ya-vesta, or inhabited by honorable men." The people of Iran receive this same appellation in the Zend Avesta, with the same meaning of honorable. Strabo mentions that, in the time of Alexander, the whole region about the Indus was called Ariana. In modern times the word Iran for Persia, and Erin for Ireland are possible reminiscences of the original family appellation.

TEN GREAT RELIGIONS.

BRAHMANISM.

in the two forms of austerity and sensuality, so in religion it shows itself in the opposite direction of an ideal pantheism and a gross idolatry. Spiritualism first fills the world full of God, and this is a true and Christian view of things. But it takes another step, which is to deny all real existence to the world, and so runs into a false pantheism.

It says truly. "There is nothing without God." It next says falsely, "There is nothing but God." This second step was taken in India by means of the doctrine of Maya, or Illusion.

Maya means the delusive shows which spirit assumes. For there is nothing but spirit; which neither creates nor is created, neither acts nor suffers, which cannot change, and into which all souls are absorbed when they free themselves ~~from~~ by meditation from the belief that they suffer or are happy, that they can experience either pleasure or pain. The next step is to polytheism... For when you remove personality from the conception of God, as you do in removing will, you remove unity.... Everything is an appearance of God, though a false appearance. But the unity of will and person being taken away we have not one God, but a multitude of gods.

.....P. 84.--Para Brahm, the absolute Spirit, they cannot worship, for he is literally an unknown God. He has no qualities, no attributes, no activity. He is neither the object of hope, fear, love, nor aversion..... Men must worship something, so they worship the appearances.. not as appearances, but as persons, represented in symbols,--as idols. Accordingly idol-worship is universal in India.

P. 85.--To the Hindoos all events are equally unimportant. They cared more for the subtilties of metaphysics than for the whole of their past.

P. 86.--The study of the Sanscrit language has told us a long story concerning the origin of the Hindoos.

TEN GREAT RELIGIONS.--CLARKE.

BRAHMANISM. 013

P. 82.--The Hindoos have a rich literature of sacred books, extending back twenty or thirty centuries; yet no history, no chronology, no annals. They have a philosophy as acute, profound, and spiritual as any in the world, which is yet harmoniously associated with the grossest superstitions.....

With an ideal pantheism resembling that of Hegel, is united the opinion that Brahma and Siva can be driven from the throne of the universe by any one who will sacrifice a sufficient number of wild horses. .. (Its tenderness to lower animal life, combined with indifference or hideous cruelty to human beings....Its renunciation of all desire, and maceration of the body as the true road to felicity, yet nowhere are luxury, licentiousness, and the gratification of the appetites carried so far...

Half the best informed writers on India will tell you that the Brahmanical religion is pure monotheism; the other half as confidently assert that they worship a million gods.. Some teach us that the Hindoos are spiritualists and pantheists; others that their idolatry is more gross than that of any living people.

P. 83.--An ultra, one-sided idealism is the central tendency of the Hindoo mind. The God of Brahmanism is an intelligence, absorbed in the rest of profound contemplation. The good man of this religion is he who withdraws from an evil world into abstract thought....

This world and time are to them wholly uninteresting; God and eternity are all in all. They torture themselves with self-inflicted torments; for the body is the great enemy of the soul's salvation, and they must beat it down by ascetic mortifications. But asceticism, here as everywhere else, tends to self indulgence, since one extreme produces another....

As one-sided spiritualism will manifest itself in morals

FLINT'S ANTI-THEISTIC THEORIES.

PANTHEISM. (Greek).

P. 351 All the pre-Socratic schools of Greek philosophy, with the exception of that of Democritus, were more or less pantheistic; but only in the Eleatic philosophy does early Greek pantheism appear fully developed. It bears a most striking resemblance to the Vedanta theory. Almost all that is needed to convert Vedanta doctrine into Eleatic doctrine is to substitute the word Being for the word Brahma.... Yet the one system is as thoroughly Greek as the other is thoroughly Hindu..... Pamenides summed up truth in the formula: "Being is, and cannot but be; not-being is not, and cannot be. One can affirm anything of being, and nothing of not-being." Yet he knew he was in those words affirming something of not-being, but said that the very notion of not-being was a contradiction, and all speech about it must be a contradiction. His not-being did not mean non-existence, but all that sense and ordinary thought apprehend as existence.....

The world was as entirely lost in his Being as in the Vedanta Brahma. But, as in India, so in Greece, there was a pantheism of a contrary kind—one in which unity was virtually lost in multiplicity, the absolute in the phenomenal. Perhaps the Heraclitean doctrine was the best example presented by the history of Greek philosophy of a pantheism of this kind. Heraclitus having sought in vain for any permanent principle, for any absolute being, was led to maintain that the universe is merely a process of ~~infinite~~ incessant change; that its essence is not being, but becoming; that fire pervaded by intelligence is its universal ground and fittest symbol; and that the human mind is a portion of the all pervasive mind, and can only attain truth through communion with it.

With Socrates and Plato the course of speculation took, on the whole, a theistic direction. In Aristotle it tended rather towards pantheism. Stoicism was originally and predominanantly a materialistic or hylozoic form of pantheism. but there was a theistic tendency in its conception of God as the supreme moral reason.

FLINT'S ANTI-THEISTIC THEORIES.

PANTHEISM. *(The Church)*

Christianity did not arrest the progress of pantheism as it did that of materialism. On the contrary, it seemed to stimulate and increase its activity. In the second, third, fourth, and fifth centuries, A.D. there was a vast amount of pantheistic speculation influenced by and influencing Christianity, sometimes directly opposing it, sometimes endeavoring to incorporate its doctrines and establish them on a philosophical basis, and sometimes claiming to be identical with it and entitled to its authority. I need only to remind you of the Gnostic systems, and of the Neo-Platonic philosophy of Alexandria.

When Gnosticism and Neo-Platonism seemed to be vanquished and destroyed, they were, in reality, merely transformed. They entered into Judaism with the Cabbala, and into Christianity with the writings of the so-called Dionysius the Areopagite. On the threshold of the middle ages a very remarkable man—John Scott Erigena—made a most vigorous and elaborate attempt to reconcile and combine a pantheistic philosophy and the doctrine of the Christian Church, on the assumption that philosophy and the doctrine of the Chn religion are substantially one—philosophy veiled in the form of ~~religion~~ tradition being religion, and religion unveiled from the form of tradition by reason being ~~religion~~ Philosophy.. He explained Scripture as the symbolic self-manifestation of the absolute, and gave ingenious speculative expositions of the Trinity, the creation of the world and of man, the incarnation of the Logos, &c.

Pantheism was prevalent all through the middle ages; and medieval pantheism, unlike modern pantheism, was not confined to speculative individuals, but was adopted by considerable communities—the Beghards and Beguines, the Brothers and Sisters of the Free Spirit, the Turlupins, the Adamites, the Familists the Spiritual Libertines, &c. This popular pantheism was partly due to the persistence of the ancient pagan spirit among

FLINT'S ANTI-THEISTIC THEORIES.

the uneducated masses partly to reaction from the externality and formalism which characterized medieval Christianity.

In the year 1600 the brilliant inaugurator of modern pantheism Jordana Bruno, was burned at Rome.... His system combined without harmonizing the Eleatic, Neo-Platonic, and naturalistic pantheisms.... Bruno was the precursor of Spinoza, by whom his writings were carefully studied.

Baruch Spinoza(1632-77) is the most celebrated of all pantheists.... His theory of God was drawn from a multitude of sources—the Talmud, the Cabbala, Maimonides, Ben Gerson, Chasdai Crescas, Bruno, Descartes, &c..... In all inductive science, principles which are first in the order of nature are last in the order of intelligence. It is only in mathematical science that first principles are first in the order both of nature and of intelligence..... Unity is the goal of philosophy but not its starting point.... Spinoza's view was that what is first in reality must be first in science. So he began with God..... His central definition is that of God: "God is a being absolutely infinite; in other words, God is substance, constituted by an infinity of attributes, each of which expresses an eternal and infinite essence."..... Every attempt to define substance in itself, or to reason of it, must be repelled as a violation of the laws of human thought, of the essential limitations of human knowledge.... Spinoza proceeded to demonstrate as he supposed that substance is prior in nature to its accidents; that two substances having different attributes have nothing in common with each other; that it is impossible there should be two or more substances of the same nature or of the same attribute; that one substance cannot be created by another substance; that to exist pertains to the nature of substance; that all substance is absolutely infinite; that this sole and singular substance—this absolutely infinite substance—is God, in whom whatever is is, without whom nothing can be conceived, of whom all that is must be some sort of attributes or modes.

13
Fluty Sub-Miraculous Fluty - Pantheism

Thus he gradually worked out the conclusion that God is the one and all of substance, beyond which there is nothing, and in which all that is has such being as belongs to it.

The second great stage in the development of his doctrine of the divine nature is the deduction of the attributes of the one absolutely infinite substance. An attribute is defined by him as "whatever the intellect perceives of substance as constituting the essence of substance." Substance and attributes are inseparable. Substance has necessary attributes, each of which in its own way the essence of substance, and is therefore, as that essence is, infinite, although only in its own way. Substance has necessarily even an infinity of attributes, for it is absolutely infinite, and only an infinity of attributes can adequately represent a nature which is not only infinite but absolutely and infinitely infinite. Out of this infinite number of attributes two only are known to us,--extension and thought. Extension as a divine attribute is, according to Spinoza, very different from the finite extension which belongs to body;...it is incapable of being apprehended by sense or imagination; capable only of being apprehended by reason. Divine thought is likewise altogether different from human thought: it is absolute thought--thought which has infinite substance itself for object; which is in no way limited or determined; which is unconditioned by anything like a faculty of understanding; which falls under no law of succession, separation, or plurality.

The doctrine has still another stage. Substance with its attributes is God as the source or cause of the universe. But what is the universe itself? What are the suns, stars, earth, human bodies and minds, human experience and human history? They are, Spinoza argues, modes of the attributes of God. Modes express the essence of the attributes as the attributes express the essence of substance. The modes of each attribute are necessarily finite in nature, because an attribute is not a substance, and therefore not infinitely infinite., but they are necessarily infinite in number, because each attribute has a real although particular infinity. Infinite thought must also express it-

FLINT'S ANTI-THEISTIC THEORIES.

PANTHEISM (Spinoza).

self by an infinite number of ideas, and infinite extension by an infinite variety of magnitudes, forms, and motions. . These modes constitute and compose the whole world of the senses and the whole world of consciousness. Man himself is but a combination of these modes. His soul is a mode of divine thought, and his body is a mode of divine extension.....

P.373.-Spinoza's language, "all finite things are modes of the one divine substance," means no more, if strictly interpreted, than that all finite things are derived from, and dependent on, the one self-existent Being. Unfortunately he has made it impossible for us thus to interpret him. his language must be read in the light of the fact that he withholds alike from the substance and the modes—from the self-existent Being and the derivative and dependent existences—freedom of will, true *** **personality. He affirms, indeed, that God is free; but he is careful to explain that by free he really means necessary; that divine ~~activity~~ liberty is divine activity necessarily ***** determined by the divine nature, although independent of any extraneous cause. He also expresses his belief in the di- vine personality, even when admitting that he could form no clear conception of it, but practically he ignored it in his theory. The result was the sacrifice of all individual lives, of all personal character and action, of all freedom and responsibility, to a dead, unintelligible, fatalistic unity. Spinoza was a man of singularly noble and pure nature, yet he was compelled by the force of logic to, draw from his panthe-ism immoral and slavish consequences which would speedily ruin any individual or nation that ventured to adopt them.

It would not have been difficult to draw from it atheism itself. That was certainly not what Spinoza taught or meant to teach. What he maintained was, that the divine existence is the one true existence, and that the whole system of what we call nature exists only through connection with it. He did

FLINT'S ANTI-THEISTIC THEORIES.

PANTHEISM. (Spinoza).

not say that space, as we understand ~~space~~, and time, in the sense of duration, and the worlds which are in space and - time, and what these worlds contain, are all that there is; on the contrary, he said that besides these things, there was the whole universe of true being-substance with infinite attributes unknown to us, and with others somewhat known, absolute extension, absolute eternity, absolute thought, absolute activity. None the less did his idea of God involve the very doctrine to which it seemed the contrary extreme. If the absolute substance must express itself necessarily and completely in its attributes, it must be absorbed and exhausted in these attributes; and if they in turn must necessarily and completely evolve into modes, only modes will remain. It may be said that substance, attributes and modes are eternally distinct, although eternally connected; but this cannot be rationally thought or believed if absolute activity be necessary activity. In this case the monism of Spinoza must inevitably disintegrate and dissolve into monadism-his pantheism into atheism or nat~~u~~ralism. *That*

Referring to the philosophies of Fichte, Schelling, and Hegel, the author says: God is surely not to be identified with the moral order of the universe, or with an absolute indifference of subject and object which develops itself in reality and ideality, nature and spirit, or with a self-evolving impersonal process which, after having traversed all the spheres of matter and mind, attains ~~its~~ a knowledge of its Godhead in the speculative reason of man.. These are not rational thoughts but foolish fancies, although there may have been associated with them much that is true, suggestive, and profound.. It ~~was~~ natural, therefore, that the idealistic pantheism attributed to the philosophers just named should have very soon disappeared even in Germany itself.....Pantheism is always in unstable

FLINT'S ANTI-THEISTIC THEORIES.

BANTHEISM. (Spinoza).

equilibrium between theism and atheism, and is logically necessitated to elevate itself to the one or to descend to the other.

....P. 377.-Renan quoted as saying, "Who knows if the highest term of progress after millions of ages may not evoke the absolute consciousness of the universe, and in this consciousness the awakening of all that lived."

FLINT'S ANTI-THEISTIC THEORIES.

Pantheism in relation to Religion.

P. 381.—Pantheism has a decided advantage over polytheism in virtue of its emphatic affirmation of the unity and infinity of God. It responds, in consequence, to imperative demands of reason which polytheism ~~which~~ contradicts. Hence while the human mind has always found itself compelled, as soon as it began to philosophise, either to assail polytheistic beliefs

***** or to interpret them in a way which changes their character, it has on the contrary, been always led by speculation to adopt pantheistic tenets. It is just when polytheism begins to pass into pantheism that philosophy makes its appearance; and in fact, it is the philosophy which accounts for the transition. Further, pantheism has the power of rendering polytheism subservient to its advancement. It can provide it with a basis of intellectual principles; it can devise plausible reasons even for its most extravagant details; it can make itself indispensable to it; and by doing so it can secure the assistance of all the forces of faith and superstition possessed by polytheism. This may be a source of enormous influence, as the example of India convincingly shows.

Further pantheism has a certain marked superiority over every doctrine or system which leads men to think of creation as independent of the Creator, or of God as withdrawn from his creatures. It is the expression of a sense of a divine presence in the universe. It insists on the all-pervading activity of God,....a truth which the human soul needs, which theists have often not prized enough, and which many professed theists have virtually forgotten altogether.

Pantheism likewise ministers in some degree to devout emotion and affection by centering all in, and even by sacrificing all to, the one absolute existence. It teaches men to rise both above the good and the evil of the visible and temporal world, and to yearn after rest in the world of immutable being. It

FLINT'S ANTI-THEISTIC THEORIES.

PANTHEISM IN RELATION TO RELIGION.

teaches them to sacrifice egotism ~~and~~ to glory in being parts and particles of God.(?) That many minds can find ~~strength~~ a certain kind of strength and satisfaction in this teaching the wide prevalence of pantheism in religion abundantly shows. It pervades all Hindu religion, and elicits and sustains in many a Hindu mind a piety which concentrates the thoughts and energies with such wonderful intensity and exclusiveness on eternity, that time and the things of time appear only the delusions of a dream. It has in every age of Christian history presented itself either as the rival and opponent of Christian doctrine, or with the claim to be its highest and truest expression; and many great and elevated minds have been found to listen to it, and to look to the absorption in the Infinite which it promises as their highest good.

Pantheism, however, falls far short of giving such satisfaction to the religious wants of man as a true theism supplies. The omnipresence and the immanence of God which it teaches are found taught as explicitly in the Bible..... The truth that "of God, and through him, and to him, are all things," is common to pantheism and theism, and distinguishes both from deism. To call language of this kind pantheistic has no warrant in reason, and no other tendency but to mislead.

P.385.-But pantheism is far from teaching the full truth even as to God's presence. It cannot consistently conceive of it as a personal and spiritual, but only as a natural and necessary, presence. It tells us that God is in all that we see and touch and hear,-in the light of day, the springing grass, and whispering breeze; but it tells us too that the God who is there is present only as substance, force, and law, not as reason, love, and will. If so-if God is only thus present to us in the elements and agencies of nature,-His presence is, in reality, only their presence. (So with the "Manifestation" of the Behai, so with the God possessed Sufi). It adds nothing to their presence. Were it withdrawn, if the things

FLINT'S ANTI-THEISTIC THEORIES.

PANTHEISM IN RELATION TO RELIGION.

themselves existed, there would be no difference. Imagination and poetry may endeavor to make something of the distinction between the presence of a merely impersonal God in nature and the mere presence of nature, but I do not see how either reason or a reasonable faith, either philosophy or religion, can attach any importance to it. If the ~~sunbeam~~ God who is in the sunbeam can only be present as its light and heat, the sunbeam without God must be equivalent to the sunbeam with God. (So, if the man with Christ is just the same as the man was before he ~~confessed Christ, then~~ became a new man in Christ, then it is legitimate to say that nothing has been added. That Christ's supposed presence is simply the natural man's presence and no more).

Only when God is felt to be the creative and legislative. Reason-supreme Will, free, righteous, and loving.—can his presence in the objects and processes of nature acquire a real religious significance. If he is even only so present in ourselves that there is no distinction between him and us, between his power and our power, his presence with us is not distinguishable from his absence from us. Another sort of presence is needed before the soul can be satisfied,—the presence of one spirit with another spirit. Religion implies, undoubtedly, that we realize God's presence with us; but it equally implies, what pantheism denies, that he is personally distinct from us; that he can have affection and compassion towards us, and that we can love him with an unselfish love; that he can guide and help us, and that we may trust him as we cannot trust ourselves; and that we may fear him as one whom we can offend, and pray to him as one who can hear and answer us.

Religion supposes faith, hope, love; but pantheism when it denies the personality of God refuses to these affections an appropriate object. It withholds from the view of the spirit what can alone satisfy its best and deepest feelings.

FLINT'S ANTI-THEISTIC THEORIES.

Pantheism in Relation to Religion.

The less of determinate personal character God is regarded as having, the less is it possible to love or trust him. When supposed to be wholly indeterminate and impersonal, no room at all is left for a religion characterized by the personal affections. To a necessarily evolving, impersonal God—whether as conceived of as substance, identity, force, law, process, or idea—the only worship which can reasonably be offered is a cold, passionless resignation, which submits because it must, which bows not to love but to power, and which looks forward to the eternal loss of individual existence as the inevitable destination of man. The soul craves for union with God, and can have no healthy spiritual life except through union with him; but the value, and even possibility of such union must depend not only on the disposition of man, but on the character of God. Pantheism, however, would divest God of character; it denies to him self-consciousness, fatherly love, providential care, redeeming mercy: under pretence of exalting him above all categories of thought and existence it reduces him to the level of dead things, of necessary processes, of abstract ideas, or even to the still lower level of the unknowable and non-existent; and it ~~thereby~~ thereby leaves no room for that union with God in rational, pure, and holy love, which is the only basis, the grand distinction, the power, and the glory of true religion. It offers to enable us to realize better than any other theory the omnipresence of God, but it represents him as in reality inaccessible either to intelligence or affection. It keeps the word of promise to the ear, but breaks it to the heart.

History confirms what has just been said. It shows that pantheism can only find room for a religion of affectionate devotion by being untrue to its distinctive principles. The more

FLINT'S ANTI-THEISTIC THEORIES.

Pantheism in Relation to Religion.

consistent it is, the less religious it is. In Brahminism and Buddhism we perceive how a deep sense of the evils of the present life, and a vivid fear of the evils which may be endured in the future phases of existence, may cause men to yearn intensely and to labor earnestly for the extinction of personality, or even for utter annihilation, but the absolute Being of the one system and the absolute Fate of the other are alike unloved. The mystical piety of India, when strictly pantheistic, knows nothing of the gratitude for divine mercy and the trust in divine righteousness which characterize evangelical piety. Instead of love and communion in love it can only commend to us the contemplation of an object which is incomprehensible, devoid of all affections, and indifferent to all actions. When feelings like love, gratitude and trust are expressed in the hymns and prayers of Hindu worship, it is because the mind has consented to ^{regard} ~~pronounce~~ as real what it had previously pronounced illusory, and to personify what it had declared to be impersonal.....

P. 389.-Hinduism finds polytheism to be the indispensable supplement to its pantheism. It is the personal gods of Hindu polytheism, and not the impersonal principle of Hindu pantheism that the Hindu people worship. No people can worship what they believe to be entirely impersonal. Even in the so-called religions of nature the deified natural powers are always personified. It is only as persons that prayers and sacrifices are offered them. In lands where polytheism has been destroyed the pantheist still finds himself still unable to worship mere indeterminate Being, and hence he becomes a worshipper either of humanity in general or of the individuals whom he regards as heroes.....

P391.-Pantheism has not elevated ~~and~~ purified the religions of ~~India~~ Hindu polytheism, but has added to their evil tendencies.

P. 393.-Pantheism can only defend its claim to have reached the

FLINT'S ANTI-THEISTIC THEORIES.

Pantheism in Relation to Religion.

knowledge of absolute verity by virtually suppressing either the infinite or the finite-by representing either nature as an illusion or God as an abstraction. This truth has been presented by Dr. Liddon in these words.: In conceiving of God, the choice before a pantheist lies between alternatives from which no genius has as yet devised a real escape. God, the pantheist must assert, is literally everything; God is the whole material and spiritual universe; he is humanity in all its manifestations; he is by inclusion every moral and immoral agent; and every form and exaggeration of moral evil, no less than every variety of moral excellence and beauty, is part of the all-pervading, all-comprehending movement of His universal life. If this revolting blasphemy be declined, then the god of pantheism must be the barest abstraction of abstract being; he must, as with the Alexandrian thinkers, be so exaggerated an abstraction as to transcend existence itself; he must be conceived of as utterly unreal, lifeless, non-existent; while the only real beings are those ~~xx~~ finite and determinate forms of existence whereof 'nature' is composed. This dilemma haunts all the historical transformations of pantheism, in Europe as in the East, to-day as two thousand years ago. Pantheism must either assert that its God is the only one existing being whose existence absorbs and is identified with the universe and humanity; or else it must admit that he is the rarest and most unreal of conceivable abstractions; in plain terms, that he has no being at all." (Bampton Lectures for 1860).

P. 396.-If evil be no less necessary or divine than good, evil must be but good in another way we are not skilled in, and neither God nor man can reasonably condemn it. If human personality and freedom are illusions, then must obligation, guilt and retribution be the absurdest fictions. In a word, from pantheistic premises we can only legitimately infer that "whatever is, is right," or that "might is right."

Flauts Antikeurische Theorien Pantheismus in Platon & Moschatus

P. 397. - The Vedantists teach that sin is neither real in itself nor capable of reaching to what is real in man; but that it is a creation of ignorance (false belief. H.); that "though the soul plunge itself in sin like a sword in water it shall in no wise cling to it;" that the distinctions of right and wrong are mere appearances which will vanish as soon as the dream-state of life is dispelled. The beautiful Rishis of the Vedas teach that what are called right actions and wrong actions are alike to God; that he may be served with evil as well as with good.

It may be said that Stoicism, though a form of pantheism, was sublimely moral - a system which inspired and moulded heroic natures and the noblest virtues. . . . But Stoicism in this rested on affirmations which no Stoic ever made a serious attempt to reconcile either with the unity of existence or the fatalism of events. Stoic morality was rooted in the belief that harm and righteousness ruled the universe, and above all

Flint's Anti-theistic Theories

Pantheism in Relation to Morality

in the conviction that the will is outside of the sphere of fate — that it is free; that man is the absolute lord of his own actions; that the soul is essentially above fate and equal to fate himself

Spinoza was a naturally noble minded man, and so he taught that virtue is the intellectual love of God; but he was also a pantheist and a reasoner, and therefore he taught, too that the measure of man's right is his power and his appetite; that the best right is that of the strongest

In the manner, whenever Negativism^{pantheism} has been fully thought out and clearly expressed, evil has been maintained to be essential to the self — manifestation of God and necessarily involved in the existence of good. might has been proclaimed to be right. Success has been held to be its own sufficient justification, &c.

The whole history of pantheism, in fact, teaches that no true system of ethics or politics can be based on a pantheistic foundation; that

Thut's Antithetic Theories Panteism in Relation to Morality

neither individual nor society can derive a healthy moral life from a pantheistic source

P. 401. — Panteism cannot allow that moral good and evil are in direct and positive antagonism. It is bound to maintain that the one involves the other, and that each are needed to complete the whole. It sees in their opposition only an instance of the dualism so abundantly exemplified by the polarities of nature, — by action and reaction, darkness and light, heat and cold, male and female, motion and rest, matter and spirit, It is easy to show that there is a rational and harmonious connection between these things... that they come from the same mind, belong to the same system, and work together to the same end; that their conflicts are only apparent, while their co-operation is real. But no man has ever proved that truth and falsehood, virtue and vice are similarly connected though many have asserted it.

P. 406. All the power which pantheism possesses to satisfy the aesthetic capacities of man therein also possesses. But it possesses far more. Behind nature it shows us not only a plastic force, but a perfect spirit.

Third Dutheistic Theoria Pantheism in Relation to Morality

P. 409. - P. has always exerted a powerful attraction on speculative intellects. It has drawn not a few of the ablest of them closely and entirely to itself. The secret of its power over them is not difficult to discover. P. professes to have reached what philosophy aspires to attain. It claims to know and to make known the one principle from which all dependent existence is logically and necessarily derived, - the one principle to know which is to know everything. It pretends to have reached an absolute unity from which it can show how the entire world of existence and of knowledge have been evolved. Now all philosophy strives after unity. . . . It is not to be wondered at if it should often imagine that its dream has been realized. . . .

The search after absolute knowledge has ended with many in their acquiescence in some form of pantheism. The search itself is inevitable, for its cause lies in the very nature of knowledge. . . . The only ascertainable limitations of reason in the investigation of truth are those which are inherent in its own constitution. Reason has its limits in its own laws.

Third Antithetic Thesis Pantheism in Relation to Philosophy

P 415. - Unity can never be reached by materialistic pantheism nor can variety ever be explained by it. For as said before - there is no real oneness known, or even conceivable, in matter. The purest physical element is no real unity, but a plurality or aggregation of parts, each of which is as much a unity as the whole. Every partick of the purest physical element is distinct from every other. And no single absolutely pure element can be imagined as producing an element different in kind from itself. Such production would be absolute creation, and creation without a cause. Further matter absolutely one must be matter which is entirely indeterminate. But there is no evidence for the existence of such matter. And if it did exist it would explain exceedingly little. Far from accounting for or dispensing with mind, it would at every step imply and demand it.

Dynamical pantheism means no more than material ϕ . Where force is as unintelligible as mere matter. Is there a force which is the force

Plato's Socratic Theoria.

Pantheism in Relation to Philosophy.

of no being or thing — action without an agent? ^{or action without a subject?}
 And of so... every physical force is necessarily
 divisible force, and has therefore no strict essential
 unity. And a physical force strictly one in
 kind can no more produce diversity than can
 a single physical element... no variety can result.

P. 417. — Thus all pantheists... to whom the
 universe is conceived of as a vast organism —
 everywhere instinct with a self developing intelligence.
 But surely there can be neither unity nor absolute-
 ness in a life which is inseparable from phys-
 ical conditions, confined within organic limits
 and which grows like a plant or animal.

P. 418. — There is a p. which places absolute unity
 in absolute being, and which represents the worlds
 of sense and of consciousness as illusions.
 Finding it cannot explain variety by unity.
 It sacrifices variety to unity. so far as it is
 possible for the human mind to do this....
 But this doctrine admits that besides the
 one real being there are appearances or illusions.

29

Hindu's Substitutive Theoria
Pantheism in Relation to Philosophy.

But such appearances or illusions are phenomena which require to be explained and they cannot be explained on the hypothesis of absolute unity. They imply that besides the absolute being there are minds which can be deluded into believing that these appearances are realities. It is only by the help of a scepticism which denies the validity of the primary perceptions and fundamental laws of mind that it can undertake to show that plurality, time, and change are illusions. But if we may deny plurality (against the testimony of consciousness) we may equally deny unity. If we may deny that time exists, notwithstanding that it is a necessary condition of thought we may equally deny that eternity exists since we can give no other reason for our belief in eternity than for our belief in the existence of time.

P. 420. - Purozai pantheism. endeavor to find an absolute unity which includes all variety. one substance infinite extension and infinite thought.

30

Flute's Naturalistic Theorem
Pantheism in Relation to Philosophy

as attributes of this substance, and all minds and
bodies—all phenomena as modes of these attributes
... But substance to be concerned of must
be an object of thought. There is therefore substance
and the idea of substance both to be accounted for.
and the first is last and the last first. These
two cannot be fused into one ... seeing that the
idea of s. cannot be resolved into s. itself seeing
that, apart from the idea, there is no warrant for
believing in the existence of substance; nor can
substance itself be resolved into its idea, since
it is admitted that there may be in the sub-
stance itself an infinity of attributes of which we
have no idea, and since, if substance be
convertible with its idea, the pantheism of
substance must be false and give place
to absolute idealism.

The ~~substance~~ ^{things} cannot be known per se but only
through properties which are in relation to the
minds that know them ... So the attributes and
modes of substance are its aspects towards minds
thus substance implies and presupposes minds

31.

Hind's Aesthetic Theoria
Pantheism in Relation to Philosophy

P. 422-- The p. of Schelling holds spirit to be invisible nature and nature visible spirit and refers both back to a principle which transcends yet comprehends them, and which by self evolution brings forth the universe

P. 423-- All consciousness involves the dualism of object and subject. ∴ whenever there is consciousness there is a relation and whenever there is relation there is dualism.

P. 424.-- Many pantheists have tried to discover a type of unity in mind itself while they still refuse to accept the view that a perfect and personal spirit can alone account for the universe. Hence we have a class of pantheisms based on such conceptions as a universal Me, an absolute Idea, and unconditioned Will etc. These may be called psychical pantheisms

x x x
P. 425.-- There is a p. which describes the absolute principle as a universal Ego which comprehends every particular Ego--a pure Me which transcends yet manifests itself in every empirical Me--a

32
Fichte's Anti-Theistic Theoria
Practica in Relation to Philosophy

free and active Self-hood (Ichheit) which posits
the physical world as not-self, and objectifies itself
in the moral order of the world. But this Ego
or Me is, we are told, not a person; it becomes
conscience only in individuals, and has no existence
apart from the world which it originates. God
is merely a name for the moral order of the world.
This is the p. of Fichte The very notion of a
universal Ego - of an Ego which is no Ego in par-
ticular and yet which is ~~in~~ every particular Ego
is an arbitrary and absurd mental fiction
.... If drawn to consciousness, it is said in each
empirical Ego. But this assertion must be dis-
tinctly denied. If the pure Ego is not conscious
of itself in itself, neither is it conscious of itself
in the empirical Ego. The latter is conscious only of
its own self. It knows nothing of a universal
unconscious Ego. If we grant the existence of such
an Ego the world of consciousness and perception must
be shown to be derivable from it. It is admitted on
all hands that in this effort Fichte has utterly failed

33

Fichte's Ontotheistic Theoria
Pantheism in Relation to Philosophy

Hegel reduced every thing to thought and deduced everything from thought. All phenomena & nature and mind are but layers of an idea apart from which they have no existence. Hegel professes to give us a philosophy demonstrated from beginning to end, as it starts with the absolute first - the simplest notion of reason - pure being - and thence deduces all knowledge and explains all reality in a continuous process of reasoning from abstract and implicit to concrete and explicit, everywhere determined by the principle of the identity of Contraries

It represents the absolute reality as the result or completion of a process of development. . . .
Hegelianism has never been able to show that the only idea of God compatible with its principles is not that of a God gradually evolved from unconsciousness to consciousness and thence onward to the ^{height of the} wisdom of a Hegel.

Thus Hegel's view like Schelling's assumes the identity of thought and being - a position now proved

34
Hunt's Autistic Theorem
Deism in Relation to Philosophy

It is not true.

P. 429. — True reason must be impersonal thought — thought without a thinker — and unconscious thought, or thought of which consciousness is only an accident — an acquisition attained to man — at unthinkable thought.

Hegel placed the absolute unity in reason and sought to deduce everything from reason.

... Schopenhauer has placed it in Will. Von Hartmann in the Unconscious. Bakken in the Emotional &c.

P. 432. — P. requires us to regard as delusive the consciousness which each man possesses of being a self or person. Whoever knows himself as a person knows himself as different from God and every other person. . . . Deism is logically bound to affirm that each one of the millions of self-conscious beings in the world is under a delusion when he supposes himself to be really a self or person. . . . that he is not a mere semblance

Finite Substantive Theorem Theistic and Pantheistic Unity

P 434. - The highest unity to which the finite mind can rise is... the unity of a single creative intelligent will - the one infinite personal God or Theism. To this unity all multiplicity may be traced back. It is a unity, ... which fully satisfies at once the demands of the intellect and the heart; for it is a unity which contains the infinite fulness of power, wisdom, and love. ... It is a unity in one. Being self-existent and self-sufficient, independent of every other being and possessing in Himself every excellence in an infinite measure; while He is the sole and personal source of all finite existence and excellence.

All other unities, matter, force, unconscious mind, impersonal mind are derivative and dependent.

The God of the Theist stands in no necessary relation to anything finite, and yet can constitute - and enter into all relation with the finite, which

36
That's Deistic Theism
Theistic and Faithful Unity

be chosen, and which are consistent with
his intrinsic perfections.....

We cannot say what God must do
further than that none of his works will
be found to be unworthy of his character.

P. 437. - Pantheism stumbles at the idea of creation.
What, we are asked was Omnipotence doing before
creation? How and why did infinite power produce
only a finite effect? Is power unused not power
wasted?.....

But reason declares it impossible that
even an infinite power should produce an
infinite effect within a finite sphere - within
limits of time and space. Is then omnipotence
never fully productive. We have no right to think so

xxxx
[The Divine Nature may be in itself may be in
itself an infinite universe where this and
all other attributes can find complete expression
.... God's activity must be infinite... but must

37

Plants Substantive Theorem
Pantheism and the idea of Creation

not the infinite effect fall within the realm
of the essential, the eternal, the absolute?
*** Must it not be within instead of without
the Godhead? Must it not be such an
effect as theologians mean when they speak
of the eternal generation of the word or the
eternal procession of the Holy Spirit. It
cannot I think be such an effect as eternal creation.
God can never find or produce without himself
an object equal to himself and fully commu-
nicate with his essential, necessary activity
and love The ~~Trinity~~ Church doctrine of the
Trinity is a mystery indeed, yet one which ex-
plains many other mysteries and which sheds
a marvellous light on God, on nature and
on man. I have appealed, however, throughout
this course of lectures only to reason . . . and am
willing to be judged by reason alone without
any recourse to revelation

38
Outh Quakthe Theoris
Appendix

P. 492. - The old hypothesis of a world soul has recently been revived in various forms, and presented as an explanation of the origination of life in individual organisms.

Thus there are speculators who would efface the distinction between the living and the dead, the organic and the inorganic, by ascribing to every atom of matter a small portion or faint degree of life. What is called dead matter is certainly not alive in the same sense as what is commonly called living matter.

It may be necessary to state. . . . that I do not regard the explanation of life by mechanical or chemical causes as absurd or impossible, or as involving any difficulties nearly so great as those which consciousness or mind presents to materialism.

P. 505. The phenomena of moral approval and disapproval of guilt self accusation, and numerous other facts demanding some explanation which shall not destroy their reality in the very act of attempting to explain them. (over)

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 essai de Philosophie Reçueuse. is on the whole the
 oldest work on Pankhurst. It does not treat Pankhurst
 or Classical p.

Rev J Hunt's Essay on Pankhurst 1866 is so good that
 one cannot regret that it is not better. It is a
 result of very wide but too rapid reading. As
 a statement of the opinion of others it is I think
 thoroughly accurate. not so of his own.

Ussery may be consulted for the history of the
 several Greek philosophies

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Materialism.

P. 104.—Michelet and Strauss, while adhering to the (Hegel's) distinction between idea and nature, logic and physics contended that God is personal only in man, and the soul immortal only in God, meaning thereby that God as God is not personal, and real souls not immortal.

P. 114.—It is only by reaching unity that we can get above the limits and conditions which are conclusive evidences of dependence. Hence every form of dualism must be rejected as a theory of existence. Only a monistic philosophy can be a true philosophy.

P. 146.—Scientific comprehension is only attained when intelligence has got beyond figurate or pictorial conception, and has freed itself from the material and sensuous elements contained in immediate perception. Scarcely any cause has had a more perverting influence on the study of mental and moral facts than the bias which the mind derives from its familiar converse with the objects of sense to assimilate all other objects to these, and to think of them under material categories, or according to material analogies.....Materialism undoubtedly owes much of its success to habitually addressing the mind in figurate language and through sensuous imagery....by hypotheses agreeable to the imagination, because capable of being easily represented in a pictorial or sensuous form. But in the eyes of thoughtful men, this, the great secret of its power, is an evidence of its scientific worthlessness.

P. 149.—Sensationalism necessarily signifies that all knowledge of matter is dependent on the particular constitution of the senses of the individual. Matter can be for the materialist merely what it is felt to be, or what it is imagined to be in consequence of being felt.

P. 151.—That there is something eternal and self-existent,

FLINT'S ANTI-THEISTIC THEORIES.

Materialism.

the atheist, pantheist, and theist, the materialist and the spiritualist, agree in acknowledging. None of them calls on the other to explain the mystery of self-existence. Every sane mind receives that mystery and credits other minds with doing the same. Doubt and difference of opinion are only possible as to what is self-existent or eternal. Is it mind or matter, personal or impersonal, knowable or unknowable? The theist believes it to be mind, and produces what he deems relevant and conclusive evidence to prove that it is mind. What evidence has the materialist to the contrary, and for believing that matter is that which is self-existent and eternal?

P. 159.—It has been attempted to meet this argument (from the inertia of matter), by affirming that matter is endowed with a property of attraction, by virtue of which, while each separate molecule of matter is inert, ~~each molecule is inactive~~ two molecules are active, each being a cause of motion in the other. But the reply is inadequate, as it ignores two important considerations. The first is that inertia and attraction are not facts, of the same rank or value. (inertia is an inherent property of matter. Attraction, on the other hand, as a cause of gravity, as an efficient property of matter, is an occult and hypothetical quality, in the existence of which few men of science very seriously believe, although they feel themselves incompetent to displace it by any more plausible conjecture.

P. 161.—The hypothesis that matter is essentially active seems not to be tenable. Is there any more plausible view as to the relation of matter to force which the materialist can adopt? Apparently not. Dr. Lowenthal's contention that force is not essential to matter, but the result of its aggregation, is too ridiculous for discussion. Aggregation presupposes, and therefore cannot explain, force. But no other supposition appears to remain except that matter has the power

FLINT'S ANTI-THEISTIC THEORIES.

Materialism.

of putting itself in motion,—has in some degree the faculty of volition or self-determination. This the supposition which Epicurus and Lucretius adopted, is growing in favor with modern materialists. Anthropomorphism in physics was probably never more present than at present, especially among those who denounce anthropomorphism in theology. Confidently deny freewill to man and confidently ascribe it to atoms, and you stand a good chance just now of being widely acknowledged as a great physical philosopher